The Rev. Mr. Larry on Spiritualism.

Beaders of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the preas." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors, Notices of Meedings, information concerning the organ-ization of new Societies or the condition of old ones; movements of jecturers and mediums, interesting inci-dents of spirit communion, and well authenticated ac-counts of antity theromera are already. ints of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS

PAGE.—The Grigin of Lent and Easter. The Rev. 1877 on Spiritualism. The Home Circle. A Little schologized by Church Indusence.

CATH PAGE.—Special Notices. Notice to Subscrit Why? The World Mores. Evidences the Spirits Gir Peculiar People. The Russell Law. General Notes.

FTH PAGE.—Much in Little. Anniversary Celebrate the West Side. Subscription Premiums. Miscellar

Advertisements.

TH PASH.—An Earnest Pira. A Gloomy Prospect. Are
Women Oppressed by Law or Custom? Highese in
Schools. Mediumship. Spiritualism in Saratogs Springs,
N.Y. A Picasant Surprise. The Views of the Index. The
Estamanco Test.—Mrs. Thomson and Watkins. Public
Mediumship. Light, More Light. Spiritualism fit Homes.
N.Y. An London.

ENTR PAGE.—Reply to "Peace and Love." Prof. Buchan an's Test. His Dying Daughter. American Art. Mis

cellaneous Advertisements.

BITH PAGE.—Finding the True Cross. The Rationals of
Prayer. Thomas R. Hazard vs. Impostors. Spiritualism
in Michigan. wouth Side Anniversary Exercises. Miscel-

The Origin of Lent and Easter.

BY DR. R. B. WESTBROOK.

The ecclesiastical word, "Lent," is derived from roots which mean "Spring"; so that the fast of Lent is observed in connection with the vernal equinox. As has heretofore been shown in answer to the question as to the origin of Christmas, all the fasts and feasts of ritualistic churches have an intimate connection with the almanac, and the astrological religions of the ancients.

ions of the ancients.

To fast, in the strict sense, is to totally abstain from food for a given timer-but it has come to include partial abstinence, or abstinence from certain kinds of food. It is not a little amusing to notice that several of the choicest delicacies of the season are allowed by priestly dispensation, during the Lenten fast, some of which are not supposed to induce spiritual exaltation.

To abstain from food in times of affliction, is a dictate of mature, as we all know. Some suppose that the habit of fasting grew out of the ancient habit of offering food on the graves of departed friedds, and fasting was practiced, that more abundant contributions might thus be made from the savings. Others have supposed that the depletion of the body would increase the spiritual perceptions, and hence devotees of all religions have practiced extreme fasting, while many others fast as a penance, afflicting the body for the sins of the soul.

The habit of fasting prevailed among the

penance, afflicting the body for the sins of the soul.

The habit of fasting prevailed among the Hindoos. Egyptians, and other nations, long before Old Testament times. The ancient Jews had their fasts, but this, like everything else, they learned from other people. Though numerous charges have been made against the Jews, they have never been suspected of originality. This ancient sect copied, borrowed, or plagiarized nearly everything they possessed. The forty days fast of Lent, is said to have reference to the alleged fast of Jesus for this length of time. Whether the Christian Kathers, who regarded this story as fabulous, we're right or wrong, the idea was not original. Moses and Elijah fasted forty days. Even the heathen king of Nineveh did the same.

The sacrifices to the Persian deity, Mithras,

days. Even the heathen king of Nineveh did
the same.

The sacrifices to the Persian deity, Mithras,
lasted forty days. Buddha fasted forty days,
and so did other ancient savjors. The Orinoco
Indians fast forty days before marriage, and
among certain tribes in the West Indies, when
a child is born, the mother goes presently to
work, but the father takes to his hammock,
felgus sickness, and fasts forty days.

By consulting a concordance of the Bible,
it will be found that forty (like seven and
tuelee) has been regarded as a sacred number,
and that it was not peculiar to the Jews, pro'ane history clearly attests. Fasting is not,
enjoined in the New Testament, and primitive Christians did not practice it to any extent.

Then was times when festing would be the same of the s

tive Christians did not practice it to any extent.

These are times when fasting would be of
great physical benefit, and intelligent physicians always practice the "diel" cure. withoutregard to the schools to which they belong.

Some persons think that the modern Lent
of our semi-Romish churches is a good hing,
as it partially interrupts the frivolities and
dissipations of fashlonable society; but this
is doubtful in view of the fact that Lent is
preceded and followed by corresponding excesses. The better way is found in the precepts and examples of consistent friends, who
practice temperance and moderation in all
things at all times.

right's sake, and in humble and persevering efforts to do good unto all men, as opportunity offers. While many observe the Lenten fast in commemoration of the Jewish passover, and the fasting and temptation of the Prophet of Nazareth, the spiritual lessons suggested should be profoundly studied and reverently put into every-day life.

"Easter is the close of Lent, and is a survival of the ancient Teutonic mythology. Ostera was the name of their goddess of spring, and her festival was celebrated in what corresponds to the fourth month of the Christian calendar. In the early Christian centuries, priests adopted this spring holi-day and made it a holy-day, and observed it in commemoration of the resurrection of Jesus. They had more embarrassment in fixing the particular day, than in fixing the date of the birth of Jesus. Christmas always comes on the 25th of the Twelfth month, but Easter is a movable feast. It depends upon certain lunar aspects, and the real moon does not always correspond with the moon of the ecclesiastical calendar! President Barnard of Columbia College has written a learned astronomical paper on this profound subject, illustrated by diagrams showing the rules for ascertaining the "Golden Number" and the "Dominical Letter," and their relation to the moons of Easter, which is enough to bring on a fit of ecclesiastical lunacy! The conclusion is that Easter Sunday occurs earlier or later, according to the phases of the moon. Easter as a Christian festival commemorates the resurrection of Jesus.

Whether the resurrection consists in the restoration of the material body, or the evolution of the material body, or the evolution is that the conclusion of the material body, or the evolution is that the conclusion of the material body, or the evolution is that the conclusion of the material body, or the evolution is that the conclusion of the material body or the evolution of the material body or the evolution is that the conclusion of the material body or the evolution of the material body or the evoluti

Easter Sunday occurs earlier or later, according to the phases of the moon. Easter as a Christian festival commemorates the resurrection of Jesus.

Whether the resurrection consists in the restoration of the material body, or the evolution of a spiritual body out of the physical form, fannot now be discussed. Some certainly held the latter view, and it is worthy of note that in the original word in the New Testament Scriptures, "Anastasis," translated resurrection, never means resuscitation, or a return to life, but rather, an ascension—a "rising up higher," According to this, the resurrection is not a return to life from death, but rather a continuation of life.

Many good people who do not believe in the resurrection of dead bodies, firmly believe in the ascension of living souls, commonly called in Apostolic language, the "spiritual body." That the Christian faith in the resurrection should be celebrated in spring time, is highly appropriate. A grand resurrection is going on in the natural world, and the human resurrection, whatever it is, may be perfectly natural. The second birth may be no more miraculous than the first birth. What is called death, might with propriety be called transition. It is significant, too, that the egg is made so prominent in the feast of Easter, for where can be found a better illustration of a resurrection? Nearly all, if not all animal life, is developed from an egg. If we are wise and have spiritual discernment, many important lessons may be learned from the cystoms of ancient pagans, as they have been adopted and modified by Christians.

It is meet that men should be glad and joyful when all nature warms into new life and yours forth a cheerful psalm to the Great Source of life.

But let us not lose sight of the thing signified in the outward symbol. Let us frankly

Source of life.

But let us not lose sight of the thing signified in the outward symbol. Let us frankly admit that the feast of Easter is a Christian celebration, of pagan origin, but that it is none the less an expression of natural religion. Priests and patrons of ritualistic churches greatly pervert many things, which, if taken in their original simplicity, might contribute largely to the spiritual life.

Nothing has been more abused than the

Nothing has been more abused than the feast of Easter. The fets that are held in Romish and Greek churches are anything but Christian. Sometimes Easter has been celebrated by flogging and hanging Jews. At one time it was common in England for boys to shout in the streets:

"Christia tean; Christia tenen."

to shout in the streets:

"Christ is risen! Christ is risen! All the Jews must go to prison."

To mark their hatred of the Jews, the English used to make a point of eating pork on Easter day, though they unwittingly paid them a compiliment by eating at the same time, tansy pudding, in imitation of the bitter herbs of the ancient passover.

Within the pressay contary the heldings.

ter herbs of the ancient passover.

Within the present century, the ludicrous custom prevailed of men parading the streets on Easter Sunday, claiming the privilege of lifting every woman three times from the ground, receiving in remuneration, a kiss or a silver six-pence—of course the women claim, et the same from the ment the next day.

We are in no danger of adopting the ludicrous customs of ancient Europe, but it is not so easy to escape the follies and infatuations of modern ecclesiaticism. These are more dangerous than the rustic amusements of mediaval times, and it will be a dark day when young people are drawn away by the ecclesiastical paraphernalia of modern ritualism.

Let our Lent be a life of temperance, of

Let our Lent be a life of temperance, of charity, of self-denial, and helpfulness to mankind. Let our Easter signify a rising up into that higher life on earth, which we hope will culminate in a higher life in heaven.

Some persons think that the modera Lent of our semi-Romish churches is a good bling. In this city on the 24th, they discussed "The Relation of the Child to dissipations of fashlonable society; but this is doubtful in view of the fact that Lent is preceded and followed by corresponding excepts and examples of consistent friends, who practice temperance and moderation in all things at all times.

The Inter-Occar_says that at the Methodist ministers' meeting in this city on the 24th, they discussed "The Relation of the Child to christ," and that there was much variety of continuous whether the child, which died at an age of accountability, was saved withcome compensate and moderation in all things at all times.

The Inter-Occar_says that at the Methodist ministers' meeting in this city on the 24th, they discussed "The Relation of the Child to christ," and that there was much variety of continuous as to whether the child, which died at an age of accountability, was saved withcome compensation and the child the child, which died at an age of accountability, was saved withcome compensation and the child t

CHICAGO, APRIL 5, 1884.

the Editor of the Religio-Philosophical Jo-

The Rev. Mr. Larry on Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I' perceive in the Providence Journal of March 3rd, 1884, that a certain Mr. Larry (of whom I never before heard) prompted, it would appear, by the expose of one Hannah V. Ross, a professed materializing medium, has attacked Modern Spiritualism, in terms so lacking judgment and discrimination as to deserve criticism and rebuke. I will first premise that such jumbles of balderdash as this coming out from time to time, are peculiarly exations to intelligent Spiritualists, from the fact that the frauds which really encumber spiritual manifestations, just as the notes of standard banks are most counterfeited, give to such as Mr. Larry ample grounds on which to charge deception and unsoundness. A further trouble is also manifest: that, owing to the mercenary character of a portion of the spiritualistic press, which prints Spiritualism for gain, and protects its frands and follies forfincease of profit (just as Mr. Larry bolsters up for pay, what ought to have been long ago the defunct frauds and follies of orthodoxy), and owing to the soft-heads in the spiritual ranks, who write for such mercenary press in help of the cheats who simulate genuine manifestions, we say, owing to these the cause of spiritual growth and knowledge is so befogged that the work of the real truth-lover has grown inksome and almost painful. For example, this Hannah V. Ross had, previous to her expose, fleen pronounced a fraud by Spiritualists of sense and discernment, and had she not been landed by these softheads in the columns of a mercenary Spiritualist sheet, she would not have had the opportunity of furnishing this reverend fraudbacker in churchology, with poison for the arrows that he has aimed with indiscriminate venom against all Spiritualism—both true and false.

Let us now take the scalpel of fact and logic, and dissect, as briefly as possible, some of the false and sophistical utterances of the

true and false.

Let us now take the scalpel of fact and logic, and dissect, as briefly as possible, some of the false and sophistical utterances of the Rev. Larry: "There are two kinds of materialization. First, that which God worksthrough Christ." By which it appears he is one of that priestly kind named by the poet, "Who have 'more faith to one who died."

"Who have 'more falth in one who Than in the ever-living God."

The tendency of modern orthodoxy is to exalt "Christ" and Ignore God and his laws in all things. We will ask right here a few questions: What had Christ to do with those and the control of the tendency of the Lord exait. 'Christ 'and ignore sou and his laws in all things. We will ask right here a few questions: What had Christ to do with those three angels (men) that represented the Lord, who were materialized, and appeared finto Abraham upon the plains of Mamre, and the materialized sprits that ate veal and cakes, and pleased Sarah so that she laughed, and then told a little white lie about ft. like some of the Sarahs will in these days? How about it, Mr. Larry, and how about the long conversation between Abraham (kind-old-man) and the Lord about the destruction of Sodom? It would seem: that "the Lord" had something to say in those days.

Then, again, Mr. Larry, whatof the two angels (My Lords, as lot addressed them), who were materialized and did, eat bread and were called men? It seems to have been "the Lord" who commissioned them to destroy Sodom, and we may safely presume he or his laws enabled them thus to materialize. There is nothing said about its being "through Christ." They do not seem to have thought of him then; at least no mention of him was made.

of him then; at least no mention of him was made.

Again, Mr. Larry, we would like to know if Samuel was materialized "through Christ" when he arose out of the ground in the presence of the "woman of Endor" (not witch—that was put in by the translators), and prophesied correctly the death of Saul and Jonathan? This woman of Endor-was like those "grediums here in Providence and eisewhere," as you say, and you appear to be in a kind of a tangle, since your statement compels you either to call the woman a humbug, and the great prophet's prediction a "sell" or otherwise relegate the powerful Samuel (so often employed by fied when above ground) into your new-fangled condition called the "subnatural." The second and only other kind of materialization, you ascribe to-the power of the evil one; in either case putting the august servant of God into very low company.

power of the evilone; in the later case pursue, the august servant of God into very low company.

Then here again comes the materialized hand that wrote, "Mene, mene, tekel upharsin," upon the wall of the banquet hall of Nebuchadnezzar in Babylon. Had Christ anything to do with that? or was it, too, from the "subnatural" and devilish? Tray, do not get tired of our questions; there are so many things we want to know, it is hard to tell which to ask first. There was an angel who appeared unto the Virgin Mary to foretell the birth of Christ in the flesh; did he appear "through." the power of him whose birth he came to foretell, or was he, too, of your only other order of spiritual appearance. "the devilish?" One more question of this sort from more modern times, out of the many that could be recited: When the deceased wife of the excellent Oberlin, for fifty years the wise and benevolent pastor of his flock in the mountain valleys of Alsace, came to him repeatedly for years, as he himself testifies, administering counsel and comfort, was she of your newly taught "devilish" order, or did she come, as permitted under the divine laws of her own nature, to bless and comfort his faithfulness? Many such questions might we ask, that ought to make the cheek of a flippant and impertinent priest tingle with shame for thus foolishly narrowing down the divine laws of life to the measure of his own bigoted and shallow conceptions.

The Rev. Mr. Larry touches a very slippery ground again when he contrasts "the motives of Christ and of the "modern medium." "Christ." he says. "offered himself and his gospel free." while for a scance you must pay a dollar. Why not contrast Christ with your self. and the many high-salaried ministers? Methinks you would suffer by the comparison much more than mediums whose time and strength are constantly taken in afording others the means of spiritual communion. All such must live, and their maintenance must necessarily come from the persons who seek the benefit of their abnormal gifts. Even your boasted evangelist Moody received his support in same way, directly or indirectly, from those whom he guiled and scared by his forceful magnetism.

Some few things were said by our Reverend gentleman, that are worthy of note and observance; but over one other point we marvel: how he, while talking dippantly of the "credulity" of Spiritualists, can boldly exhibit his own far more credulous belief in that exploded myth of a personal devil, "the evil one," and, of course, in all the concomitant follies and dogmas built upon that absurd conception, long since banished from truly cultured minds.

Mr. Larry says modern Spiritualism is a counterfeit of Christianity, or a distorted offspring, thereof. Nay, it is a legitimate outgrowth of human advancement. The race is about to ascertain and interpret for itself, without the aid of priest or prelate, the laws and philosophy of its own being and its own possessions, and wilf in due time sweep from the boards all: the tricks of sacerdotalism—devil and all—by which they have advanged themselves into power and place before the people. If he wish to find the distorted offspring of Christianity, let him look backward to the monasteries, the nunneries, the inquisitions and the other corruptions and oppressions of the dark ages, and look forward to the Mormon of this age, and to the many convicted criminals transformed into heavenly saints by the "blood of Christ," mixed in due measur

Being offe of sighteen who formed a home circle at the tesidence of Mrs. Isa Wilson-Porter, 433 Week Lake St., Thursday evening is ast, it being onk of three thus far given for the investigation of spiritual phenomena, I will, with-your permission, occupy a limited space in the columns of the RELIGIO-PHILO-SOPHICAL JOURNAL, to speak of them in a general way. Ido it more particularly arthese scances, or rather home circles, as Katle the control has named them, are to be held regularly in the future on the above evenings; this may be an interesting item of information to many of your readers who are also friends of Mrs. Forter, and who have only heard of, but not yet tested, her various gifts and powers as a medium.

If the lew circles that have been given are to be takenas an index of those to follow, they will infloubtedly prove a success in being a surfece of enlightenment to many investigating minds, but which are still in the darkness of the senses; for Katle, the genial, sprightly and vivacious control, seldom fails in her mission of love to the denizens of earth, in convincing them at last of the realities of the unseen, and the teauties of that land that is to be the dwelling place and home of the soul. Katle is not averse to being questioned, and as she addresses each member of the circle through the medium, personally, she expects them to ask all the questions they may desire, and the answers to them sometimes are very interesting. The laws of, and life in, the spheres, she generally illustrates by incidents in earth-life, with which we are familiar, and she does it in so clear and simple a manner that the average mind cannot fail to leave the circle somewhat enlightened. Of all gatherings looking to the advancement of the philosophy of Spiritualism through imparting knowledge to those truthfully seeking the light, the preference must be given, for many reasons, to home circles; they are more enjoyable because more social in their character than larger assemblages, consequently more harmony prevails, an

may tip the everlasting mountains of time, and shine; even, with added lustre, into the depths of eternity itself. Thus do small, unpretentious gatherings exercise an influence upon the future, that is fraught with some responsibilities upon every member of a circle, to the extent that each one uses his influence are for good, the promotion of order, good feeling and harmony, and thus welcomes them, and works in unison with the controls. Though we see them not, they still are human, still sensitive, and do not like us to treat them with indifference, or as conveniences merely, but as brothers and sisters once in the flesh, who come to us from their distant homes on a mission of enlightenment, of good will, of kindness and love, and we must remember further, that they are not alone when among us, but a numerous band of spirits are with them, who are excellent listeners, and come for the purpose of progress, and expect to learn something from us that, in some degree, will uplift them; therefore the spirit of inquiry is expected to be abroad at these circles: the controls invite it, not only for the good effect it produces among spirits, but if enlivens the circle, is entertaining, and also a source of information.

In conclusion, there might be added something personal to the medium, but this would be superduous, as Mrs. Porter's powers are recognized near and far; but as it is her intention to devote all ther, time in the future to the still further, development of her gifts, and is arranging to appear on the public platform, it might be stated that while her powers are more varied and exceed in number those of her father, the late E. V. Wilson, she makes no claim to possessing his power of oratory, and yet it would be difficult to conjecture to what degree she may even imitate him in this. Her controls wield a vast power over her, and if they can create conditions whereby the element of fire is handied by her with impunity and without injurious effect, and then a few minutes afterwards if they, can coutrol her

Chicage, III.

A Little Girl Psychologized by Church Influence.

READING. March 23.—There is no change to-night in the condition of Miss Sallie Himmelrich, a little girl, aged 13, of 228 North Sixth street, who on Friday evening last was thrown into a trance at a revival meeting of the newly organized sect known as the Meanonite Brethren in Christ, and who has since remained in a condition of religious exaliation, during which she describes the beauties of heaven. She is in a comatose state, but when spoken to answers very intelligently in a whisper. The most singular feature is that the young girl had heretofore possessed but very little knowledge of the Bible, and now converses with any one on any chanter

of heaven. She is by a countose state, but when spoken to, answers very intelligently in a whisper. The most singular feature is that the young girl had heretofore possessed but very little knowledge of the Bible, and now converses with any one on any chapter in that book. A number of questions were asked the girl to-night by a number of the members of the Mennouite Brethren, and to the great surprise of all present she answered them in a most intelligent manner. She would invariably hesitate a lew moments before replying and when asked why, she would say. "Because I must first ask Jesus."

She is still lying on the couch on the floor, with her arms outstretched, and seems to be in her greatest moments of joy when speaking of Jesus. Then her face lights up with smiles and ripples of laughter issue from her lips. She has not yet been able to give a connected story of her glimpses into the unknown land, and will not speak unless spoken to. She has not eaten anything since she fell into the trance, and expresses no desire for any food. F. B. Beinhold, a prominent member of the Mennonite Brethren in Christ, thinks that the girl's condition is a direct visitation from God and that she will eventually regain her normal condition and be able to tell her friends of the many beautiful things she saw in her trance. He said it is not a case of suspended animation, because her body is warm, and she can both speak and move her limbs. Many persons called to see her to-day and all regard it as a wonderful case. Her breathing is heavy but natural, and her pulse regular.

In answer to the reporter's question, she said that she has no desire to return, and again told him of the things she saw—the golden streets of a beautiful city; angels all dressed in white, with trampets in their hands and crowns on their foreheads, and Jesus the central figure of all. The first person she said she recognized in heaven was Mary the Biother of Jesus. She is thoroughly impressed with the belief that in order to become a true child of God, one m

Mr. R. A. Dague retires from the editorship of the Oscoola Sentinel, of Oscoola Ia, having sold out his share in the paper to Pierce & Lucas. Ill health has caused his retirement from editorial labor, which will be much regretted by the Sentinel's subscribers.

ORTHODOXY.

Extract from an Address Delivered by Col. Robert G. Ingersoft at Central Music Hall, Chicago, March 19th, 1884.

Before an enthusiastic audience of 3,000 people, at Central Music Hall, March 19th, Col. Ingersoll delivered his celebrated lecture Orthodoxy." We extract therefrom the following:

Col. Ingersoll delivered his celebrated lecture on "Orthodoxy." We extract therefrom the following:

My objection to the Christian religion is that it destroys human love, and tells you and me that the love of our dear ones is not necessary in this world to make a heaven in the next. No matter about your wife, your children, your brother, your sister—no matter about all the affections of the human heart—when you get there you will be along with the angels. I don't know whether I would like the angels. I don't know whether I would like the angels. I don't know whether the angels would like me. I would rather stand by the folks who have loved me and whom I know, and I can conceive of no heaven without the loved of this earth. [Applanse.] That is the trouble with this Christian religion; leave your father,—leave your mother, leave your wife, leave your children, leave everything and follow Jesus Christ. I will rot. [Applanse.] I will stay with the folks. [Laughter.] I will not sacrifice on the altar of a self-lish lear all the grandest and noblest promptings of my heart. You do away with human love, and what are we without it? What would we'be in another world, and what would heaven be without love? And yet that is what we are promised—a heaven with your wife lost, your mother lost, some of your children gone. And you expect to be made happy by falling in with some angel. [Laughter.] Such a religion is demoralizing.

They tell me the next terrible thing I do is to take away the hope of immortality? I do not, I would not, I could not. Immortality was first dreamed of by human love, and yet the church is going to take human love out of immortality. [Applause.] And around that oak has climbed the poisonous vine superstition. Theologians, pretenders, soothsayers, parsons, priests, poes, bishops, have taken all that hope, and t

plause.] There is not in the Old Testament one burial service.

No man in the Old Testament stands by the bed and says, "I will meet them again"—not one word. From the top of Sinai came no hope of another world. And when we get to the New Testament, what do we find there? "Have thy heart counted worthy to obtain that world and the resurrection of the dead." As though some would be counted unworthy to obtain the resurrection of the dead. And in another place: "Seek for honor, glory, immortality." If you have got it, why seek for it? And in another place, "God, who alone hat immortality." and yet they tell us that we get our idea of immortality from the Bible. I deny it. If Christ was in fact God, why didn't he plainly say there was another life. Why didn't he tell us something about it? Why didn't he tell us something about it? Why didn't he tell us something about it? Why didn't he ter un the tear-stained hope of immortality into the glad knowledge of another life?

Why did he go dumbly to his death and

it? Why didn't he turn the tear-stained hope of immortality into the glad knowledge of another life?

Why did he go dumbly to his death and leave the world in darkness and in doubt? Why? Because he was a man and didn't know. [Applause.] I would not destroy the smallest star of human hope, but I deny that we got our idea of immortality from the Bibe. It existed long before Moses existed. We find it symbolized through all Egypt, through all India. Wherever man has lived his religion has made another world in which to meet the lost. [Applause.] It is not born of the Bible. The idea of immortality, like the great sea, has ebbed and flowed in the human heart, beating with its countless waves against the rocks and sands of fate and time. It was not born, of the Bible. It was born of the human heart and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as Jove kisses the lips of death. [Applause.] We do not know. We do not prophesy a life of pain. We leave the dead with Nature, the mother of us all, under a seven-hued bow of hope. Under the seven-hued arch let the dead sleep. "Ah, your take away the consolation of religion." What consolation has religion for the widow of the unbeliever, the widow of a good, brave, kind man who lies dead? What can the orthodox ministers say to relieve the aching hearts of the little orphans as they kneel by the grave of that father, if that father didn't happen to be an orthodox Christian? What consolation have they?. I find that when a Christian loses a friend the tears spring from his eyes as quickly as from the eyes of others. Their tears are as bitter aw ours. Why? The echo of the promises spoken eighteen hundred years ago is so low, and the sound of the cloda upon the coffin so loud, the promises are so far way, and the dead are so near. That is the reason. And they find no consolation there. I say nonestly we do not know; we cannot say. We cannot say whether it is the rising or the setting of pinions to soar or the folding forever of wing cannot say whether death is a wall or a door; the beginning or end of a day; the spreading of pinions to soar or the folding forever of wings; whether it is the rising or the setting of a sun. or an endless life that brings rap-ture and love to every one—we do not know;

we cannot say.

AN OLD FABLE.

There is an old fable of Orpheus and Eurydiee: Eurydiee had been captured and taken to 'the infernal regions, and Orpheus went after her, taking with him his harp and playing as he went; and when he came to the infernal regions he began to play, and Sispphus sat down upon the stone that he had been heaving up the sides of the mountain for so many years, and which continually rolled back upon him; Ixion paused upon his wheel of fire; Tantalus ceased in his vain efforts for water; the daughters of the Danaidse left off trying to fill their sleves with water; Pluto smiled, and for the first time in the history of hell the cheeks of the Furies were wet with tears; monsters relented and they said, "Eurydies may go with you, but you must not look back." So he again threaded the caverns, playing as he went, and as he again reached

the light he failed to hear the footsteps of Eurydice, and he looked back and in a moment she was gone. This old fable gives to us the idea of the perpetual effort to rescue truth from the cluthes of monsters. Some time Orpheus will not look back. Some day Eurydice will reach the blessed light, and at some time there will fade from the memory of men the superstition of religion. [Great applause.]

some time there will fade from the memory of men the superstition of religion. [Great applause.]

REPLIES TO COL. INGERSOLL.

The ministers of Chicago, on the Sunday following the delivery of Co. Ingersoll's Lecture, fairly boiled over in their criticism of the same. We make a few brief extracts. Rev. Arthur Little, of the New England Congregational Church, said:

"Ingersoll had indulged in three hours of biasphemy in this city last week before an audience of 3,000 people. Mr. Ingersoll did not realize what he owed the church, else he-would gaver attack her. To the church he owed the privilege of indulging in this biasphemy, as the church had procured for him the license and tolerance which permitted the utterance of such words and sentiments."

Rev. Thomas Green, Presbyterian, said:

"Mr. Ingersoll has much-to-say of the beauty and art of ancient Greece and Rome. He has much to tell of how the church has destroyed the beautiful and broken down the artistic. In the face of such a distortion of history and fact I say in the name of the best authorities of ancient art, that, save in the physical, the licentious, the sensual, not half a-dozen carvings of ancient art are worth the keeping, while for the art of eighteen centuries, all the art the earth treasures in music poetry and picture, the glory of the Nazarene has been its chiefest light."

Rev. S. J. M'Pherson, Presbyterian, said:

"According to Dr. Dorchester's tables, in the last hundred years Christianity had gained 210,000,000 adherents, and in the last eighty-four years it had gained more adherents than in the previous eighteen centuries. Contrast the growth of church edifices with the buildings reared by infidels. The Paine Memorial Building had been sold under the humber of lack of funds to maintain it. During the last ten years about 28,000 churches had been erected in the United States. Nearly 100,000 orthodox ministers were preaching the Gospel in 1880."

Dr. Kittridge, Presbyterian, said:

"A large portion of the lecture had been frequently deliver

The Rev. Wm. Cuthbertson, Congregationalist, said:
"I was shocked Thureday morning in looking over the papers-to learn that over 3,000 people had listened the previous evening, amid thunders of applause, to the invectives of an insufferable charlatan against Christianity—a man whose sole talent was a shallow smartness. Had there been a slight touch of literary culture and purity among the great-mass of people who had assembled to hear the highest and grandest subject of humanity ridiculed, they would have been shocked and disgusted instead of entertained at the shallow, impertinent and impudent ribaldry of Ingersoll."

HOW DONALDSON DIED.

Strange Revelations of a Clairvoyant at Reading, Pa. The Alleged Spirit of the Balloonist, Never Heard From Since His Chicago Ascension, Describes His Last Hours in Mid-Air.

(Special Correspondence of the Philadelphia Press.)

(Special Correspondence of the Philadelphia Press.)

Last night a private circle of some of the leading Spiritualists of this city assembled at the residence of a gentleman, whose sixteen-year-old daughter has "recently demonstrated remarkable powers as a spiritual medium." Said one of the party: "The father is averse to any public display of his daughter's strange gift, and, while he does not object to a few friends hearing the girl's talk, he is emphatically opposed to it getting into the newspaper. That is why nothing is to be said of our visit, or, at best, no names are to be used." The party soon reached the down-town residence of the young medium's parents, in a quiet section of the city. The young girl is frail, pale, dark-haired and unassuming. In the presence of strangers she is very much reserved, and her desire to shrink from clarvoyancy is not altogether unassumed.

"I don't like clairvoyancy among strangers or in the presence of those who do not believe me," said she, "but, with our family and a few friends near, I take great delight in it because I enjoy it. There is so much that is new; not only novel, but surprising, strange, and, to me, altogether unexplainable. The fact is I don't want any one to explain it to me. I fart had a strange visitor about two

THE FIRST STRANGE VISITOR.

"I first had a strange visitor about two months ago. I was looking out of my bedroom window watching the snowflakes falling. I tried how far up in the air keould first see a flake, and then watch it descend to the earth, and it was in that pastime that my eyes remained fixed among the flakes in the air, and I became dizzy at first; then, I remembered afterward, a sort of a swoon came over me and I appeared to be lost among the clouds. I had such strangs, ethereal feelings, such unusual emotions, saw such strange sights and had such odd communications. I was completely charmed as well as quite unnerved. THE FIRST STRANGE VISITOR.

was compresely can are the when I recovered I found myself sitting upright in a straight-backed chair with my hands resting together on my lap. It was not sleep, because it was morning and I had just all clears hours of the most refreshing slumsleep, because it was morning and I had just had eleven hours of the most refreshing slumber. I must have been in that strange state at least a half hour, because mamma came up stairs shortly afterward and chided me for not having done-more work. Well, to make a long story short, I had no difficulty next morning in getting into what I now hear called the clairvoyant state and I thought I saw children and young ladies whom I knew well when they were living. They whispered in my ear and told me all sorts of strange things. They looked to very beautiful."

FACES SEEN IN A HALO.

things. They looked so very beautiful."

FACES SEEN IN A HALO.

"All I could see was their faces in a halo of sunlight. Their forms were shadowy, like a white spectre. I only looked into their dreamy eyrastheir pink, sweet lipe, and their voices were as low and gentle as a breeze of June. I told my parents of the wonderful things I had seen and the strange talks I had heard, and finally they got me to repeat aloud some of the talks to them. I did so and it pleased them greatly. I was then teld that I had been in a clairvoyant state, whatever that is. I have since learned that clairvoyants generally have Indian girls in the Spirit-land who tell them all the news. I wouldn't like to

have the spirit of an Indian girl tell me, but I won't grieve over it if one comes. I am much better content to have sweet faces come to me direct and talk to me. It is more satisfactory,

direct and talk to me. It is more satisfactory, I should think.

"Well, I have met with quite a number of faces of dead ones who were very dear to me in life, and I have also, seen many faces which were very fair and beautiful, and yet strange and unknown to me. They simply looked deep into my eyes, were disappointed and then floated by me as the snowlakes, and had nothing to say. Those faces seemed so sad, pensive and thoughtful, and they reminded me of bees disappointed upon alighting in a honeyless flower. I was sad, too, because I thought it too bad that they were looking for a friend and apparently could not find one. I have seen the spirits of boys and of men.

THE SAME MAN EVERY DAY.

"THE SAME MAN EVERY DAY.

"The fact is, for the past ten days I have seen the face of the same man every day. I was in the Spirit-land. I call it Spirit-land, it is so much prettier, I think, than the clairy oyant state; the latter is so vulgar and common, and, I am told, there is so much humbug in it."

By this time eleven people had assembled in the parlor and formed a circle about the girl. They gas was turned down just a trifle, and in a very short time the parents nodded and pointed to their daughter, whose face had turned slightly upward. Her eyes closed and her hands rested together on her lap. She sat upon a hassock, and it was at least three minutes of silence before she spoke again. The measured tick of the clock, the low hum of the gas, the cracking coals in the grate, the hurrying, creaking footsleps on the pavement in the icy air of night alone broke the stillness.

"I see the same man's face coming toward."

ment in the tey air of high should be stillness.

"I see the same man's face coming toward me again," said the young medium. "He has black, wavy hair, well rounded head, large, short neck, dark complexion and black monstache. As he comes nearer to me I see that one of his eyes is dark and the other light. On one of his cheeks I see a black mark. It is a mole or birth-mark of some kind.

ASPIRIT'S FRUITLESS SEARCH.

A SPIRIT'S FRUITLESS SEARCH.

is a mole or birth-mark of some kind.

A SPIRIT'S FRUITLESS SEARCH.

"He looks at me as if seeking some one he cannot find. This is the eleventh time I have seen his face. He seems to want me to speak to him, and appears to be in trouble because I did not speak to him before. I now speak to him and his eyes light up and sparkle with delight. He smiles and says:

"I am glad you spoke to me. You are the first to great me from the world below since I left it. Why did you not speak to me before? Do you not know me? No, you do not. You were too young when I lived in your city. But no doubt you heard of me. My name is Donaldson. I was called Professor Donaldson. Here the circle of friends were astounded and became doubly interested.] Don't you remember my name? I went up in balloons in Reading and gave entertainments, with presents to all the little children and the grown folks too. Tell your father and those people near you who I am; they will remember me. Also tell them that I want to clear up the mystery of my strange death.

"Some say that I am not, dead and will come back to my old home and friends once more. That is not so. I am now out of the earth and desh and am in the Spirit-world.

DONALDSON'S LAST ASCENSION.

""Swayaldson's LasT ASCENSION.

""Swayaldson's LasT ASCENSION.

DONALDSON'S LAST ASCENSION.

earth and flesh and am in the Spirit-world.

DONALDSON'S LAST ASCENSION.

"Everybody who remembers me will remember that I was never heard from after I went up in the balloon at Chicago. That was my last ascension. Our balloon was caught in a terrible wind storm in the upper current. I never experienced such a storm on land. It blew our balloon-basket to pieces. My friend or friends, were blown out of the basket-car, leaving me up in the rigging sitting on the hoop of the balloon. I saw everything below me blown into shreds. Then the gas-chamber of the balloon made a fearful plunge and careened to one side and threw me and the hoop upward, and for a few minutes I was satling through the air on top of the balloon. That was the strangest ride ever indulged in by mortal man. The few minutes seemed like an age. I had the presence of mind to grasp hold of the netting, so that it would not silp down and release the gas-chamber. Then the gas began to escape from the month of the balloon, and it would have sufficeated me had not the storm hurled us through the air at a terrible pace. I was, far above the clouds, but how far I could not tell, because all our instruments had been blown into the lake. I tried all I could to have the balloon right itself. I get away down-on the side of the balloon and pulled at the hoop and rigging, but it would not come.

**Then I went back and tied myself to the stream of the salloon and pulled at the hoop and rigging, but it would not come.

ging, but it would not come.

STRUGGLES FOR LIFE DESCRIBED.

""Then I went back and tied myself to the end of a strong rope around the body and fastened it to the iron-hoop, so that if I should be blown off I would not drop to the earth. Then I crawled out on the side of the balloon again, further than before. Just as I had finished this the balloon gave another awful lunge and I was thrown off into space, but was held by the rope. The balloon then righted, and I was dangling in mid-air, nearly out of breath because of the sudden jar, and the rope, tightening about my body, severely cut me. How long I hung that way I could not tell, because I was nearly dead with fear, terror, exhaustion and cold. The air was extremely light and I could scarcely breathe. I then crawled up the rope, hand over hand and, when nearly dead and just as I had reached the iron hoop again, suddenly the muslin gas chamber split with a loud noise, from top to bottom. God help me, I thought, because it was the most perilous position of my life. Then one half the balloon was blown into the other, and, quicker than I can tell you, the two halves, now wedged together, bulged up and out in the hurricane and formed a parachute, or a sort of an umbrella, leaving me swinging belog.

"I realized for a moment that God had." STRUGGLES FOR LIFE DESCRIBED.

ing me swinging belog.

THE STORM-DEATEN PARACHUTE.

"Trealized for a moment that God had, answered my prayer. Then the truth finished upon me that I was going down so fast that it nearly took my breath. I was too heavy for the parachute. Then I saw that the canwas had split again and suddenly another frightful sweep of the storm tore the parachute into tatters, and I was hurled headlong down through the clouds. I closed my eyes, prayed and died going down, thinking of loved ones at home. My poor body fell into a wild, lonely and bleak swamp, ten miles North of the Northern shores of Lake Superior, where it was slowly severed, separated and scattered by the ebb and flow of the waters, until now it has returned to its original earth. My spirit entered the Spirit land at once, where it has been lodged ever since.

"I am slowly working my way upward to higher circles and to a higher life. I have been happy ever since my coming here, and have not changed my opinion that some day some one will discover a method by which the air can be navigated. I am obliged to you for your kindness; and will be pleased to talk to you again when we can meet, here or elsewhere. I have other thoughts, too, of dear THE STORM-BEATEN PARACHUTE.

ones for whom I am waiting in peace and imhappiness. Good-bye."

"Now," continued the medium, "the face vanishes with smiles. He must have been a good man on earth. I see that he never drank or swore, but led an exemplary life. He was brave, warm-hearted and generous."

In a few moments the young medium was out of her clairvoyant state, and soon afterward the company departed, considerably impressed with the story.

For the Beligio Philosophical Journal.

Another Hood Contending with Anthood
for Superiority over Manhood.

Mr. Whitworth, with true gallinaceous modesty, has come to the rescue of Mr. Dawbarn, from what he considers my egotistical criticism of his lecture on the superiority of Anthood to Manhood. Mr. Whitworth, in the beginning of his article, assents as a general proposition, that he delights in "excellence;" and from the perusal of his article, one is led to inquire, what is the nature and quality of that "excellence? in which he so delights? Is it that only which pertains to the social, intellectual or moral characteristics of the ant family? or the gallinazous species of animals? and if so, to what particular manifestation of such "excellence" does the gentleman refer, which so excites his admiration? Take any of the phenomena referred to by Mr. Dawbarn, and let him say if, in such phenomena, he finds that social, intellectual or moral "excellence," which most delights his soul. Permit me to inquire of Mr. Whitworth, if his experience in himself, or if his observations of those with whom he is most intimate, has never made known to him social, intellectual and moral faculities and,—hence, capacities, superior to those manifested by any of the ant species? Has he never discovered in himself aspirations calling for something more than physical food, drink, clothing and physical comfort and ease? Have his relations to humanity been such, that he has never discovered in himself a condition of sprit earnestly protesting against making the supreme use of life to consist in feeding and clothing the body, gratifying the appetites, passions and selfish desires, and making war upon every thing which he supposed to be an obstacle to such success? Is he altogether a stranger to the desire to bless and making war upon every thing which he supposed to be an obstacle to such success? Is he altogether a stranger to the desire to bless and make happy, through blessings, every member of the human family? Would it add to his enjoyment and to his permanent happiness, could he exercise the means, to cause all men and all women to be

and moral culture, he has found a nature superior to that in any individual below the human.

Mr. Whitworth, in his attempts to illustrate the truthfulness of his positions, is certainly unfortunate in the subjects he has chosen for such purpose. He can scarcely be supposed to be serious, when he selects the hen with her chickens, to illustrate maternal love in the human mother; or when he pits the gentlemanly rooster with the really gentlemanly human, in his intercourse with humanity. Does he really intend to advise the human mother to go to the hen and learn of her those maternal duties, which maternal love so delights to perform? Does he also intend to advise the gentlemanly human to go to his rooster to learn the rules of gentlemanly and charitable deportment in their intercourse with mankind? and would he have us understand that, in his estimation, the conduct of his gallinaceous male and female, as cited by him, is evidence of social, intellectual and moral faculties of as high an order, as any he has ever experienced in himself, or has been able to appreciate in others? Yet his argument, if it means any thing, must be construed to mean this. He certainly ought not to cite such examples, unless he supposed them appropriate to sustain his arguments; that is, unless he supposed these qualities in the hen-and rooster were equal, at least, to any thing he had experienced in himself or had observed in others.

Mr. Whitworth may have been unfortunate in his filial relations. He may not have had

the hen and rooster were equal, at least, to any thing he had experienced in himself or had observed in others.

Mr. Whitworth may have been unfortunate in his filial relations. He may not have had the care of a kind and loving mother. He may not have experienced any thing of such careful devotion and tenderness as dwells in the maternal heart, and spontaneously expresses itself in act. Had he experienced any thing of this kind, it would seem impossible that he could so degrade his mother as to liken her maternal heart to the hen scratching for her brood. Mr. Whitworth commits a double error in this comparison. For the purpose of his argument, he overestimates the maternal affection of the hen, and he underestimates the maternal love of the human. The maternal affection of the hen, and he underestimates the maternal love of the human. The maternal affection of the hen, and he underestimates the uncoescious instinct of the chick, which understands the significance of the mother's cluck as well the first time it is heard, as after hearing it a thousand times. This instinct appearing in the brute, admits of no culture, no improvement, no advance, and marks little mental activity or powers. The more instinct, the less mentality. The love which the mother hen has for her chickens, has a specific end and use, beyond which it has no existence; and that end is, to secure the supply of their needs for food and protection, while they are in her presence, until they are, by nature, able to care for themselves. But out of her presence, and she gives no head to them. They may fall out by the way and cry for aid, yet she moves on with her healtify ones, paying no heed: to their call. What would be thought of a human mother, who could strade on with a part of her children, leaving the sickly and lame to perish without attention and without care. Of one who could sit at ease with the well children and within hearing of the cries of distress.

from her dying ones, and yet give no heed to their sufferings, and feel no loss in their death? Yet this love, in its manifestation, Mr. Whitworth likems to maternal love in the human is not superior to that manifest in the human is not superior to that manifest in the heu in her care for her chickens.

Mr. Whitworth likewise presents, what he deems to be the gallant conduct of the rooster, as evidence of his superior politeness and generosity, when compared with the conduct of men in their intercourse with society. He represents that the rooster, even, when very hungry, will pick up some "toothsome" morsel, and instead of eating it himself, will call about him the brood, and in a most polite and gentlemanly manner deny himself, to feed it to them; and he looks upon this manifestation of roosterly charity and politeness, as equal to any thing to be found in the character of a different species from those with whom the world is nequalanted; roosters that do not distinguish between the male and female members of their society. If he has such, it might be well for him to introduce them to the public, for the benefit of their moral and social influence upon human society; especially upon those, who, like the rooster, confine their polite and affable attentions to the female portion of their acquaintance, who receive them with favor. The rooster, with which the world is mostly acquainted, is one which confines his polite, affable attentions to the hen, which is to him, a member of his harem. But let another rooster come into the flock, and intrude himself in the presence of the gentlemanly cock, and he will soon be supplied with a toothsomeness of a very different kind. Politeness and affability will disappear, and the most wicked and brutal disposition will take its place. And this is the best disposition, the highest manifestation of moral and social character equal to, if not superior to, the gentlemanly human. Now Mr. Whitworth will think me uncharitable and ungentlemanly if I take him at his word, and apply his

Popular Superstitions.

Rev. Minot J. Savage lectured before the Ladies' Physiological Institute in Wesleyam Hall, Boston, lately, on "Popular Superstitions." The lecturer referred to the almost universal belief existing, in all classes of society, in some sort of superstitions. The victims are more than half shamed of them, because they do not more than half believe in them, yet so strange is the fascination that when they are alone they are mastered by these same superstitions. The speaker then referred to some of the popular superstitions of the present day, such, for instance, as wearing red yarn around the neck to prevent nose bleed, carrying a horse chestnut in the pocket to prevent rheumatism, the fear of ladies to walk under a ladder, the stickling of a jack knife in the head of the bed to prevent cramps and the reluctance of some people to enter and depart from a house by different doors. The superstition that Friday is an unjucky day on which to begin anything was met by the speaker by the assertion that Friday had proved to be a lucky day in the history of the world. It was on Friday that Columbus salied in search of a new world, and it was on Friday that the discovered America. It was on that day that the eity of Augustine was founded, and also the day the compact was signed which finally led to the Constitution of this country. It was on Friday that the battle of Saratoga was fought; that Aphold's treason was discovered; that Yorktown surreudered; that the motion was made light on the president of the president of the superstition regarding the number thirteen was ridiculed, as was also that regarding getting the first sight at the new moon over the right shoulder. The idea or superstition that a child's hair or finger nails should be cut during the increase of the moon was made light of, the specker querying what possible interest the moon—situated hundreds of thousands of miles from the earth—could have in such small matters. The upsetting of a sait cellar, a dog barking out of a window, wearing agrments wrong side out ferred to, and the significance given to them by superstitious people, and the superstition regarding sneezing, prevalent in olden times dwelt upon, the act of sneezing being believed to be the repulse of an attempt of an evil spirit to enter the soul. Star worship, carried on extensively at the present, was alluded to and regarding superstitions in general, the speaker argued that the victims cannot give a rational secount of any they poesses, and they cannot be defended. People are governed much more by their feelings than by their logic and their reason. Feeling is a tremendous test, and reason is often power-less, and yet no one is safe where reason does not hold him in check and guide him. The speaker argued that these superstitions feelings are inherited; they are like weeds that grow up in the best cultivated gardens.—

Boston Herald.

Horsford's Acid Phosnhate.

Horsford's Acid Phosphate,

A VALUABLE REMEDY FOR GRAVEL.

Dr.T. H. NEWLAND, Jr., St. Louis, Mo., says:
"I have used it in the diseases of the urinary
organs, such as gravel, and particularly spermatorrhose, with very good results, and think
it a very valuable remedy in those diseases."

Woman and the Household.

BY HESTER M. POOLE. hen. New Jersey.]

WE SHALL KNOW.

When the unists have rolled in splendor From the beauty of the hills.

And the sunshine, warm and tender, Falistin splendor on the rills.

We may read love's shining letter. In the rainbow of the spray;

We shall know each other better, when the mists have cleared away. We shall know as we are known, Nevermore to walk alone, In the dawning of the morning, when the mists have cleared away.

When the mists have cleared away.

If we err in human blindness
And forget that we are dust,
If we miss the law of kindness,
When we struggle to be just.
Snowy wings of peace shall cover
All the pain that clouds our way,
When the weary watch is over,
And the mists have cleared away.

When the silvery mists have veiled us. From the faces of our own, Oft we deem their lore has failed us, And we thread our path alone; We should see them near and truly. We should trust them day by day, Neither love or blame unduly. If the mists have cleared away.

When the mists have risen above us,
As our Pather knows his own,
Face to face to those that love us,
We shall know as we are known.
Love, beyond the orient meadows
Floats the golden fringe of day;
Heart to heart we hide the shadows
Till the mists have cleared away.
We shall know as we are known,
Never more to walk alone.
When the day of light is dawning,
And the mists have cleared away.

Anon.

Twenty-six women were graduated on Thursday from the Woman's Medical College in Philadelphia.

Anna Dickinson will soon start for Califor-nia to fulfil lecture engagements, and will not return before July.

not return before July.

Fifty-two thousand woman suffrage leafiets are being sent out by the W. C. T. U. of Ohio to their local unions.

Mrs. John Jacob Astor and Miss Catharine Wolfe, of this city, are members of a Boston International Educational Association which is now engaged in founding a female college in Florence, Italy, where women from this country can pursue any branch of art.

After much opposition by the professorie

is now engaged in founding a female college in Florence, Italy, where women from this country can pursue any branch of art.

After much opposition by the professors and students of Canadian universities, the Ontario Legislature has decided that women shall be admitted as students Intortise Toronto Provincial University, the leading seat of learning in Canada, and it is looked upon a scertain that most of the universities in other Provinces will follow the example.

It must not be thought that contributors to the society mentioned below are unskilled work women. Only expert artists can hope to do successful work, and then there is much competition. The following is condensed from the seventh annual report of the Society of Decorative Art: "There are 3,349 contributors of work on the books of the society. The committee of admission have examined and received 6,259 articles during the year, of which 3,606 were accepted. Contributors from Malne to lowa, have been paid \$16,515, one lady receiving for embroidery, \$757,29; another for the same, \$1,016,15; another for china painting, \$276. In 1882 one contributor received \$1,477,15. Salaries and daily wnges to the amount of \$15,616,60 have been paid in this department.

Exhibitions of embroideries have been held in Detroit, Cincinnati and Boston, and a summer shop in Saratoga yielded good results. The auxiliary societies in other cities report good progress, and those in California, Boston, Philadelphia, Buffalo and Rochester, which have been in existence from three to five years, report that they have paid in salaries and wages to contributors \$133,281,41, in the aggregate, which, with the sums paid by the New York society during the six vears of its existence makes a grand total of \$324,791. Ot paid out for woman's work. Eleven free classes in plain sewing, fine needle-work, free hand drawing and modelling have been in operation among the poor children and mission schools of the city. Other industrial arts+wood-carving, metal-work, etc., will be taught as the childre

operation among the poor children and mission schools of the city. Other industrial arts, wood-carving, metal-work, etc., will be taught as the children advance.

A jubilee mass meeting was held lately in New York to celebrate the passage of the Compulsory Temperance Educational bill, requiring instruction in physiology and hygiene, with special reference to the effects of drinks, alcoholichtimulants and narcotics up on the human system, to be given in all schools supported by public money or under State control. The jubilee was held under the auspices of the Woman's Christiana Temperance Union on the Hill, and the president of the Union, Miss E. W. Greenwood. presided and made the opening address. The attendance of ladies and gentlemen interested in the temperance canse was very large.

"Miss Greenwood said that the bill would secure for 1,500,000 children systematic and thorough instruction in physiology and hygiene, which shall give special prominence to the effects of alcoholic drinks, stimulants and narcotics on the human system. She hoped to see this kind of instruction given as thoroughly as instruction in history, geography and kindred studies. The temperance women have long been seeking for the most effective remedy against the great evil of intemperance. They found that it was a vain effort to pray and plead with the liquor dealer, for the terrible power of avarice was stronger than moral suasion. Through the efforts of these women the world knew more of the committee of the liquor traffic than by any other means. Now there are women." These practical efforts against intemperance show that women are at last alive to the necessity of working intelligently to build upstrong self-restrained characters who shall be laws unto themselves.

Mrs. J. J. Astor, one of the richest women of New York, has been seriously ill, and the papers have contained intelligence regarding her cogdition, day by day. This is not because she if rich, but because she is large-hearted, benevolent, kind and unostentatious manner, t

homes until they become of age. This is a discriminating way of doing good that is not

discriminating way of doing good that is not usual enough.

While Queen Victoria's Diary, the second volume of which has just been published, adds nothing to the lustre of her name or good sense, the memorials of lêr daughter Alice, who passed away a few years since, give evidence of a remarkably high character. All extracts from her letters reveal a true woman's nature. Here is one to the Queen, soon after her marriage:

"What was life before compared to what it is now? It is such a sacred feeling of peace to be at his side, his wife; it is such a feeling of security, and both of us, when we are together, have our own world, which nothing can affect or disturb." This true wifely affection is the dower of the cottage as well as the palace, when marriage is founded on right feelings. It reminds one of an extract from some former journal, in which an invocation is given by some writer to wedded happiness:

"Behold the beauty of love! It is fairer

is given by some writer to wedded happiness:

"Behold the beauty of love! It is fairer than the morning, more precious than the gems of Golconda, purer than diamonds, and altogether lovely. Oh, soil not its holiness by impure thoughts, nor blight its fair growth by light words or sensual actions. But reverently enter its sacred temple with clean bodies and pure heafts; uniting the highest aspirations of your immost souls with those of the angel world, that in the home, in the life, in the soul of this couple who are about to enter the most sacred social relation on earth, it springs up an ever-blooming vine distilling its dews of peace, diffusing its fragrance of happiness and in its divine union with wisdom, bearing the celestial fruit of harmony."

A RUSSIAN GIRL.

A RUSSIAN GIRL.

The following account of the queen of a fete near Paris, is condensed from the London Truth:

Letter from Little Rock, Ark.

To the Editor of the listigto-Philosophical Journal:

Allow me to acknowledge the receipt of papers sent, and also to thank you for the same, i made it rather interesting for that man, Dr. Chas. Slade, but, nevertheless, he draw a good house and left for Texas. I have been here four weeks and have met with marked success, and have really more work than I can attend to. When I came here the place was in a bad shape, as Mrs. Sawyer had been exposed, arrested and bound over to appear at court. I found that Eva Fay and one Potter had been here, and the friends were rather skeptical in regard to any one claiming to be a medium, so I have been forced to sit under the severest test conditions, find have so far given good 'satisfaction as any person here will attest. This is a good piace for a good medium, but a hard one for a fraud. I shall leave here for St. Louis in about ten days. The papers you sent I will circulate, and try to get some subscribers for your very valuable Journal. To my mind you pursue the right course toward fraudulent mediums; the sooner they are rooted out the more the cause will gain.

"These are baleyon days for Miss Antho."

"These are halcyon days for Miss Anthony," says a writer in the Philadelphia Press.
"Her year abroad has afforded her the opportunity of meeting many women favorable to the cause in high English circles, and she passed several weeks as the guest of Mrs. Sargent wife of the American Minister at Berlin, who is an active member of the Suffrage Association in this country. She has returned with renewed faith and courage, and finds herself the recipient of a bequest of \$20,000 from a friend and colaborer in New England. In a dark ruby velvet dress, which she is fond

of wearing, theved by the point-lace fichu and cuffs presented her by several ladies of the association just as she went abroad, her still abundant hair, threaded with grey, combed back in plain bands from her forehead, she is as pleasant and matronly a lady to meet as you might find in many a day, and her, copyeration is rich in the experience gleaned from her long life of devotion to the cause and in the resources of her strong and cultured womanhood."

and in the resources of her strong and curtured womanhood."

The advocates of personal punishment for wife-beating in Massachusetth have progressed far enough to get permission to introduce a bill in the House, which provides that "whoever, not being armed with a dangerous weap; on, assaults his wife with force and violence shall be publicly whipped with any number of lashes not less than ten nor more than thirty upon the back; said punishment to be administered by the keeper of the house of correction, or his assistant, in the county in which such act shall have been committed." Having progressed thus far, there is little doubt that ultimately the bill will be passed, as it ought to be by every other legislature in the country. There is no adequate punishment for this infamous offense but retail ation in kind. 'It is the only penalty which will make a brute hesitate before he strikes his wife, and the only one 'which, after he has struck her once, will prevent him from striking her again.

Magazines for Angil not before Mentioned.

Magazines for April not before Mentioned.

Magazines for April not before Mentioned.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Coming Stavery, by Herbert Spencer; The Electric Railway, by Herbert Spencer; The Electric Railway, by Lieutenant Bradley A. Fiske; Photographing a Streak of Lightning, by G. Tissandier; Methods of Instruction in Mineralogy, by M. E. Wadsworth, M. D.; Physiological Significance of Vital Force, by William G. Stevenson, M. D.; The Chemistry of Cookery, by W. Mattien Williams; A Defense of Modern Thought, by William D. Le Sueur; The Faculty of Speech, by Br. E. F. Brush; Biblical and Modern Leprosy, by George H. Fox, M. D.; The Remedies of Nature—Miscellaneous, by Felix L. Oswald, M. D.; The Morality of Happiness, by Thomas Foster; Why the Eyes of Animals Shine in the Dark, by Swan M. Burnett, M. D.; Prehistoric Art in America, by the Marquis de Nadaillac; Recent Geological Changes in Western Michigan, by C. W. Wooldridge, B. S.; Sketch of August Wilhelm Hofmann, by E. J. Hallock, Ph. D.; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

WIDE AWAKE. (D. Lothrop & Co., Boston.)

erary Notices; Popular Miscellany; Notes.
WIDE AWAKE. (D. Lothrop & Co., Boston.)
Frontispiece—In the Sugar Orchard; Annt
Polly Shedd's Brigade; Waking; A Maple
Sugar Camp: The Mystery of Spring; A Litle Witch; Easter; A Brave Girl; Through
France in Sabots; An Old School-Book; The
Sonp Bubble Question; A Double Masquerade;
Æsop's Fables Versified; Bee; The Procession
of the Zodiac; To-Day; The Morning Sensation; Siumber Fairles; The Doughnut Bait;
A Spring-Time Letter; In No-Man's Land;
Rhyme of the Three-Cornered Lady; Tangles;
Music; Tales of the Pathfinders; In Case of
Accident; Ways to do Things; Little Biographies; Anna Maria's Housekeeping; Days and
Nights in the Tropics; What to do about it;
C. Y. F. R. U. Page; Post-office Department.
The Century Magazine. (The Century

C. Y. F. R. U. Page; Post-office Department.

The Century Magazine. (The Century Co., New York.) Contents; Portrait of Sidney Lanier at the Age of Fifteen; The White House; Sidney Lanier, Poet; How Booth Crossed the Potomac; Evening; Notes on the Exite of Dante; Ao Average Man; Uncle Tom without a Cabin; The New York City Hall; Dr. Sevier; "Thy Kingdom Come;" Among the Magdalen Islands; The Master; Progress in Fish-Culture; Written in Emerson's Poems; The Destiny of the Universe; The Soul's Reflection; New Zealand in Blooming Becahe; Arnold on Emerson and Carlyle; Marse Chan; Topics of the Time; Open Letters; Brica-Brae. a-Brac.

ST. LOUIS MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: A Peep at Haginal Anemones; Celeste; Timely Topics; The Folish Jew: April; Undertones; Editorial Marginals; Publisher *Pepartment; Light Moods The AMERICAN MONTHLY. (American Magazine Publishing Co., Chicago.) Contents, Vol. L., No. 1: The New Theology; The Haunted Palace; The Spirit of the Age; The Peet's Month; Within and Without, Agnosticism. Love's Dream; Alone with Alexander: Mary Stuart in Literature; Memories from Albums of the Olden Times; In the Warm-Belt; Ediof the Olden Times; In the Warm Belt; Edi-torial Memoranda.

torial Memoranda.

St. Nicholas, (The Ceninry Co., New York.)
Contents: Frontispiece—"Spring;" A Hero
of Lexington; Fairy Lodge; How Bright Benson got his Appointment to the Naval Academy; A Modern Artist; Onawandah; The Plaything of an Empress; Meditation; Bird-Talk;
Girl-Noblesse; Grandma's Angel; The Land
of Fire; The Gnu Baby; Historic Boys; First
Steps; Winter Fun; Magic Buttons; Hoop
Song; Tsang Tsan and the Man-Eater; "Noon,
Noon;" The St. Nicholas Almanac; When
Spring Began; Jack-in-the-Pulpit; The Prize
Drawings; The Letter-brx; Agassiz Association; The Riddle-box.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.). Contents: On the inspiration of Scripture; An Invitation to Dinner; The Wisdom of Gosthe; Tonquin and Anam; The Christian Revolution; Some Polish Portraits; The Brigand's Bride; Petroleum; Pessimism; E. T. W. Hoffman; A Florentine Tradesman's Diary; The Germ-Theory of. Zymotic Diseases; Effects of Marriage on Life; The Guideof Islam; "The Last Days of Heinrich Heine;" Bears and Wolves; Christiannity and, Politics; Thoughts about Apparitions; Mozart; Literary Notices; Foreign Literary Notes; Miscellany. THE ECLECTIC MAGAZINE. (E.R. Pélton, Nev

THE PHRENOLOGICAL JOURNAL (Fowler and Wells, New York.) Contents: Wendell Phil-lips; Jacob's Ladder; Collin's Ode on the Pas-sions; A Metaphysician's Analyses Analyzed; "What is Love?" The Reed Mask, or Serpula; How he Studied Phrenology; Age; Maj.-Gen. Charles G. Gordon; The Causation, and Pre-vention of Insanity; Edenic Food; Beer Driuk-ing and Fatal Disease; Notes in Science, etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A monthly for young readers, well edited and filled with pretty stories and illustrations.

THE PAINTER. (Sherwin, Williams & Co. Cleveland, Ohio.) An illustrated mouthly magazine, devoted to Painting and Decora-

LA REFUE SPIRITE JOURNAL D'ÉTUDES PSY-CHOLOUQUES. (Office of Publication, 5, Rue Des Petits-Champs, Paris, France.) An ex-ponent of the Spiritual Philosophy, with able contributors.

PSYCHISCHE STUDIEN. (Oswald Mutze, Leipzig.) A monthly devoted to Spiritualism and free thought.

Wm. C. Wilson's Annual Catalogue Greenhouse and Bedding Plants and See for the Spring of 1884. New York: 45 We 14th Street.

We have received Crawford's Strawmerry Catalogue for 1881. Matthew Crawford, Cuyahoga Falls, Ohio, has given many years to the study and cultivation of the Straw-berry and has produced a neat Catalogue.

Samaritan Nervine is the great specific for general debility, and for ladies in change of life.

State payments of the Roman Catholic clergy of the Diocese of Cologne have been resumed by the Prussian Government.

THE BIGGEST THING OUT Bustrated Book

ENGINES, THRESHERS SAW-MILLS, Fuited to all sections.) Write for FMFF Illus, Parophlet and Prices to The Austman & Taylor Co., Manufield, Opio.

Hartford, Ct., Hartford, Ct., for a copy of res.

Poultry World, and it will belt you.

OPIUM: MORPHINE HABIT

This Out of A court on to me with the part of the service of the s



ing any fates. Topasser ative work on linen. Receive tennial MEDAL & Diple Established 50 years, Sold GIVEN AWAY!

TIME KEEPER BABCOCK & CO., Centerbrook, Conn.

PIANOFORTES.

Tone, Tonch Workmanship and Durability.

Wife Lian and a co.

Nos. 204 and 206 West Baltimore Street,
Baltimore. No. 112 Fifth Avenue, N. Y.



Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR. TIME and SDAP AMAZINGLY, and gives universal satisfaction. No
family, righter soc, should be without it.

Soft by all 0 shoers. IFEWARE of instantons
ways bears the shore symiod, and same of
the shore symiod, and same of
MATS AREA (PLE. NEW YORK). JAMES PYLE, NEW YORK.

CAIN Health and Happiness. HOW ? DO AS OTHERS HAVE DONE.

your Kidneys disordered of Wort brought ase from any grave, as the last being the up by it has doctors in a L. W. Deveraux, Bechame, louis, Mich. Are your nerves weak?

Have you Bright's Disease'
"Ridney Word cured me when my water was just
the chair and then like blood."

Suffering from Diabetes?

you Liver Complaint?

Is your Back lame and aching?
"Kidner-Wort.: 1 bottle; cared me when I was at lame I had to roll out of bed."

A. Talimage, Milwankee, Wis

you Kidney Disease.
West made me sound in liver and kidney.
- San'l Hodges, Williamstogz, West Va Are you Constipated?

Have you Malaria? Dr. R. E. Clark, So

Are you Bilious? Mrs. J. T. Ga Fit Flat 6

Are you tormented with Piles? idney-West permanently event me in Dr. W. C. Reine recommended it to me Geo. H. Herst, Cashier M. Rank, Myerst

Are you Rheumatism racked "Extra-Worksmon ma, after I was given up to the by payerizant at I had suffered thirty years." Emerge Marcelm, West Bath, Main

adies, are you suffering? ner-West circl me of peculiar trouble of Joan standing. Many freeds use and prais Mrs. E. Lamoreaux, leie La Motie, V If you would Etnish Dise

KIDNEY-WORT

THE BLOOD CLEANGER.

THE SOUL

ALEXANDES WILDER rice 15 ocuts.

1.

FAMILY PORTRAITS, At kinds of pictures Charles, india root to any size to charge, india roots, free charges, for price list. J. A. NIKEARD, Lakeside Philip. Chicago.

PATENTSHand-Book FREE.

AGENTS wanted for The History of Christianity, he considered the Agrand chance. A \$4 book at the religious papers mention it as one of the few great religious works of the world. Greater success never known by accurate Terms free. STIMOS & CO., Phulishers, Purition, Manne.



"Anakesis" refer, and is

ROF. W. PAINE, M. D.

THE DINGEE & CONARD COS 12 for \$2; 19 for \$3; 26 for \$4; 35 for \$5; 75 for \$10; 100 for \$13, .Our NEW CUIDE, a employ

THE DINCEE & CONARD CO. B. Boss Grows Chatter Co. Pt. WEBER PIANOS.



WEBER MUSIC HALL



Warner Bros. Celebrated Coraline Corsets, Are the scknowledged standard of Europe and America. The Coraline with which they are boned is emperior to Whalescone both in durability

he Realth and Nursing Corsets shown The Health and control in public for ten years, with constantly increasing sales. The Health Corest gives a lady the best form of any Corset ever made, and at the asme timest is care, faculties and wer durable. The Coraline, Fierthie Hip, Abdominal and Misses' Coroles, are all very popular styles, either of which is sure to give satisfaction.

Price from \$1 up.
Por Sale By Liading Meagnants Everywhere Amili all instations. Be sure our name fr an the box

WARNER BROS.,

141 Wabash Ave., Chicago.

A PRESENTATION OF

THE DOCTRINE OF THE UNKNOWABLE,

A NEW SYNTHESIS.

By David Eccles.

A locture delivered before the Rassas Liberal Union at their Fourth Annual Season. Price 10 cents.

For sale, wholesale and wells, by the limitor's PHILOSOPHICAL PRESENTED HOUSE, Chicago.

MEDIUMSHIT.

CHAPTER OF EXPERIENCES. By MRS. MERLI M. KING.

History of Christianity

A VINDICATION

of some Passages in the 15th & 16th Chapters.

Edward Gibbon, Esq.

n a Life of the Author, Preface and Notes by the Enliter, ing variorum poice by Guisot, Wenck, Milman, "an



Leligio-Philosophical Journal

OBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY

Terms of Subscription in Advance.

Terms of Subscription in Advance.

One Copy, one year,\$2.50

" 6 months,\$1.25

BIELE COPIES SCRIPS. AFFCHES COPIESE.
REMITTANCES should be upade by United States
Postal Money Order, American Express Company's
Money, Order, Registered Letter or Draft on either
New York or Chiesnes. The net is now york or Chiesnes. York or Chicago. Do not in any case send

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Bates, 20 cents per Agate line.

tered at the postoffice in Chicago, Ill., a sec and class matter.

SPECIAL NOTICES.

The RELIGIO-FRILESOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the optnions expressed by Contributors and Correspondents. Free and open discussion within certain timits is invited, and in these circumstances writers sponsible for the articles to which the es are attached. changes and individuals in quoting from the Ru-

LIGIO-PHILOSOPHICAL JOURNAL, are requeste tinguish between editorial articles and the conspendents.

ous letters and communications will not b Anonymous letters and communications will not be noticed. The name and address of the writer are re-quired as a guaranty of good faith. Rejected manu-scripts cannot be preserved, neither will they be re-turned, unless sufficient postage is sent with the request. When newspapers or imagazines are sent to the JOUREMAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

which he desires to call notice.

CHICAGO, ILL., Saturday, April 5, 1884. NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the pres-ent continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Why?

Some one has said, "If you don't know anything about a matter, make a speech on it; if you want to learn a thing thoroughly, write a book about it." Some of our critics, preachers and so-called investigators, must be following that plan, for the boldness with which they proclaim ignorance as settled truth, is sometimes astounding. During the last score of years what weary work it has been to answer over and over again the same objections, incessantly repeated by those who umphant answer to all the facts Spiritualism

Yet any answer that can be made must be incomplete. The two problems of Nature, never yet solved, are Why and How. Guesses harmonizing with a less or more limited s lection of facts may be made, and seem sufficient answer for the time, but until knows all things, it is not possible to tell what factor may have been omitted, that, if admitted, would have entirely changed the

A minister in New York City, Rev. W. M. Darwood, has announced a series of sermons on Spiritualism, and preached one of them. Our Intercourse with the Dead; or, Mod ern Spiritualism." He gives a remarkable specimen of the orthodox way of proving anything by the Bible. We quote from the Herald's report of this sermon:

Herald's report of this sermon:

"In the course of his remarks the preacher said that the Witch of Endorwas in all probability a mind reader, and this accounted for her deceiving Saul into the belief that he conversed with Samuel. God killed Saul the next day because he went to see the Witch. The speaker described how in 1871 he saw a mind reader who stood at one end of a hall and yet could tell the figures which the speaker and a friend made. The same thing, he said, had occurred last, year, when Henry Ward Beecher and other eminent men were invited to one of these mind readings. He referred also to a despatch in the New York Herald concerning the performance of a medium in Vienna.

"If Spiritualism was true, why was it that the lights at these scances were turned down low that friends could not distinguish

"If Spiritualism was true, why was it that the lights at these scauces were turned down so low that friends could not distinguish each other ten feet apart. Why all these manifestations of trumpet blowing, rappings on the table, and so forth?

"There was a longing, said this preacher. in the human heart after knowledge of the invisible world, and the loss-for loved ones would be unendurable if it were not for support from God. Spiritualists took advantage of man's weakness. He knew a distinguished judge who appeared at a distinguished judge who appeared at a scance in Michigan and was re-married to his departed wife. All this sort of
thing was the result of an overwrought
imagination. There was not a single instance where the spirit of a wicked man revisited this earth. In conclusion the speaker denounced all communication with sightseers, diviners and necromancers."

"In all propability" indeed: As the witch

"In all probability," indeed! As the witch was not scared at Saul till Samuel arose, sh told nothing of what had been in Saul's utterances of Samuel were all photic. "Killed because he went to see witch," was he? Samuel gave a differprophetic.

"Because thou obeyedst not the voice of the Lord....therefore bath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hands of the Philistines: and to-morrow shaft thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hands of the Philistines."

Which is right-the Bible or the preacher?

ficient answer to Spiritualist mental phe-nomena, while a very limited study, slight observation, would have shown that "mind reading" and clairvoyance are distinctly different. The professional mind reader deals with the present thought; a thought that is five minutes old is too shriveled for him to grasp; while for the clairvoyant, long years roll away, the secret thought of the long-ago, the hidden, buried grief, is brought forth. The clairvoyant, usually, almost invariably, cannot read present thoughts; the mind reader can deal with no other. It is our turn to ask, "Why?" but the kind of investigator our preacher is, is not answering questions only asking them.

"Why are the lights turned down?" Because the spirits ask it, saying that the strong vibrations of the light disturb their tenuous organization, hinder manifestation. trumpet blowing, etc., are as hard to find a reason for as to account for the sermon un-der notice, but no more so; the answer for both is the same—that in the state of development spirit and preacher have reached, it is the only way they have of securing atten-Why, reverend objector, is it that certain gases will not combine in the dark, but will in the light? Why, when families live in dark places, are so many deformed children born? Why will tadpoles never develop into frogs, if they be kept from the light? Whatever the answer to these questions, the facts prove that light is a power. A few years ago, but before the advent of Spiritual-ism, one man published a book, declaring light to be the source of motion of all the planets; that imponderable as light was, its swiftness of motion made it a power, a power of repulsion. Why should the caged bird incessantly leap about its cage? Every one can furnish answer to this, but the bird knows none. Why, why-pshaw, mystery is all around us, neither man nor augel can tell the final Why of anything.

Spiritualism comes to aid man in his blindness, revealing to him the largeness of his possibilities, the eternity he has to develop in, it calls on him to claim his birthright, to cultivate his natural duality, to fear nothing but wrong. It proclaims that man is strong enough to be himself, to bear his own sin to be his own Savior, that confession of weakness is arrant folly, when he is so mighty.

The World Moves.

It is frequently said that the changes in religious opinion so often alluded to everywhere, are exaggerated. When a prominen preacher denies, belittles, or explains away the creed of his church, or, more fatal still questions the authority of the book on which its creed is based, a host of defenders rush forward armed with carefully grouped statistics to show that orthodoxy was never so prosperous as now. But some preachers mourn over the "desolation of Zion," and occasionally some bold and indiscreet man of large view and clear perception, admits all that has been claimed. The following is from a report of a sermon of Rev. Dr. Pullman, preached lately in New York:

man, preached lately in New York:

"God's truth was progressive. Most of the heresy in the world was in the churches themselves and in the belief that God had spoken the final word. He asked his hearers to imagine themselves standing on a high mountain and to take a wide view of the religious horizon. They would find it a curious fact that the past sixted years in the religious world had been the most significant years of the century. There had been a greater change in men's minds and opinious than in any other sixteen years of the century. Skepticism and orthodoxy had both been broken down. Skepticism was to be found only among passive and not among active minds. Men of this period realize that skepticism is to be used as a battle axe to strike down error and then to be flung away.

to strike down error and then to be nung away.

"The great master of skepticism had very recently said that they were not going to find anything in science to take the place of the God of religion, but that all science can do is to lead men back to God by different ways. This generation did not, believe that man could be saved by incantation. What it did believe was that religion was a motive power; that it did not condone offenses, and that piety was not a substitute for morality. Before the century was out it would be fully understood that man must work out his own salvation and that truth and reason demand that he shall right himself."

Yes, the world moves—not to the destruc-

Yes, the world moves-not to the destruct tion of religion, but of false formulations; if it doubts the revelations of the past, it has glad welcome for the revelations of to-day; is less iconoclastic, more reverent. Men are teaching themselves to be religious, even while rejecting the authority of those who ould perfunctorily teach them.

A religious contemporary in Chicago bold-y argues in defense of giving fatal doses of-hloroform to those attacked with hydropho-ja. But why draw the line at hydrophobia? —Independent.

The suggestion of the Independent is time ly. If it were rendered lawful and declared to be praiseworthy to kill painlessly those whose teachings were perilous to society, and se business was a public nuisance what a holocaust of distillers, liquor dealers what a notecaust or distributes, inquor dealers, renters of flouses for evil purposes, preachers and teachers, would take place. And, as one must not speak evil of the dead, society would be purified, and even the memory of the evil they had wrought would depart. But it won't do. It would cost too much for fun-eral rites, even if the chloroformed ones were all cremated; and, besides, what would edi-tors have to write about if there were no evil to be attacked? We should not know what good was, if there were no evil. Chloroform may have been discovered that it may haster "good time coming," but it has not com nich is right—the Bible or the preacher? yet, and our advice is, don't poison yourself "mind reading" is claimed to be a suf- or any one else by chloroform.

Evidences the Spirits Give.

On the evening of March 27th, a small circle sembled in the library of the editor-in-chief of the Journal, to meet a medium, Mrs. Belle Fletcher Hamilton, formerly of Cincinnati, and now located at 197 West Madison street Chicago. The members of the circle were chiefly near relatives of Mrs. May Bross Da-vies, whose transition to higher life was annonneed last week. The medium knew where he was to hold the circle, but had no knowl edge of those she was to meet, and was no introduced to the three persons for whose sake the scance was held, until it was over The medium easily becoming entranced, gave clear descriptions of Mrs. Davies, who, the control declared, was present, and would speak to her parents and husband. Soon Mrs Davies came, personating with vivid distinct ness the incidents of her last hours on earth the pain in the throat, difficulty of breath ing the wining of mucus from the line, the her own refusal to kiss it, for fear of commu nicating the disease—all these were represented before the intensely-fixed gaze of those who knew the truth of every detail of the moving picture. Taking the hand of her father, in the old, peculiar, well-remembered way, she also grasped and grouped togethe hands of the three relatives, and wept but whispered she was happy; would watch over her parents and child, and would com again often. Other controls there were, and remarkable tests given; but the inter est of the evening all centred around the presence among her own family of the dearly loved May. All who knew her were perfectly sure that the loved one was with them, and hearty thanks were given to the medium who and procured them that great joy.

The next morning a Journal representa-tive was sent to Mrs. Isa Wilson-Porter, 433 West Lake street, to try the experiment of having an article psychometrized for a correspondent. The following conversation en-

Medium.—I knew you were coming—she brought you—the lady who entered the room with you, May. Then another name, Bross. She was at a circle with you last night, and came right along with you here.

Reporter.-Why does she come with me? never knew her; never even heard her name till a few days ago.

Med .- She wants, through this medium, to give some more loving greetings to those left behind. Father, mother, friend. Who's Davies? I hear that name-

Rep.—I don't know the name.

Med.—Then there's Virgin—I don't think I have that name right.

Rep.—Is it Virginia?

Med .- Yes, that's the baby's name. says she loves them all more than ever; is so rejoiced she can come and greet them; can watch over them; will help you too. What else was said at this sitting need not

here be specified; the purpose of this writing is, to show how spirits come and prove their identity; making the mourning friends rejoice that their dear departed ones are no dead, not asleep, not unconscious, not indifbut alive, with intenser consciousness. and that the love which glorified their lives here glows with purer, more enduring light, on and on, forever.

A Peculiar People.

Rev. Dr. M. Machol, in a sermon, delivered recently at the Eagle Street Synagogue Cleveland, O., claimed that the ten tribes were lost because they, conformed to the nation among whom they were taken. There fore, to maintain their individuality, which was their pride and glory, as a people, the Jews must rigorously observe their ancient laws and customs. He closed by exhorting his hearers to cling to their Jewish peculiarities as'the only means of perpetuating

Such a doctrine is strange, indeed, in the midst of a Republic formed of all nationalities and races, and whose perpetuity depends on the thorough blending and assimilation of these discordant elements. In the old world the Jew has a right to preserve a distinct type, but when he becomes a citizen of this country, he accepts a broader view of life and destiny. He is not under the laws of Moses, but of the United States; not a slave to Jehovah, but a free man. A "Peculiar Pec is the most unnatural of any class on our soil. This is the reason for our objection against the Chinese. It is the death of the Red Indian; he is peculiar, and will not blend with our civilization.

Rabbi Machol will probably learn that the "pride and glory" of the Jewish nationality may be catered to at too great a cost, and wiser, and in stricter cor formity with the progressive element which is really the dominant power among the Jews to break from his narrow, selfish bigotry, and preach broader and more consistent doctrines

o-c. ".... We understand that other papers in Chicago are liable for libels, and will be indicted at no distant day." What do you mean, dear "harmonious"? Speak It right out and don't be afraid! You and all the rest of the sick must have your medicine and the "papers in Chicago" propose to furn ish it, regardless of expense. But no amount of the extract of pluck, whether applied by allopath, homeopath, or magnetic healer, will ver produce a trace of moral courage in some of the patients.

J. W. Free writes to us from Boston, Mass. that he lately attended a materializing so ance given there by Mrs. Fay, and found the nanifestations very satisfactory.

The Russel Law.

The Ohio Legislature, among the first acts of the present session, amended the Russell Law, which has furnished occasion for a great deal of talking and writing, pro et con. by striking out the words, "spiritual medi-ums." The fact has been jubilantly heralded as a great victory for Spiritualism, and correspondents of an Eastern spiritualistic sheet have gone so far as to say that, as the Republicans lost the election last year be cause of their voting for this law, they did well to amend it. The law had little to do with the election results, and its framers had in view a most despicable class of frauds. fortune tellers, etc., and they had no intention of making a thrust at Spiritualism. Now that the law is repealed, it stands Spiritualists in hand to discriminate between the true and the false. There is no safeguard to prevent the whole swarm of pimps, fortune from advertising and posing before the world as clairvoyants and spirit mediums. Spiritualists had not made any protest, or in any way made discrimination, and the evil in the cities had become so great, some one was compelled to act. This law, in a blun-dering way, sought a rememy. Its repeal again opens wide the door for an abuse which will be, as it has been, a crying shame to Spiritualism.

-." the renowned clairvoy ant from Paris, born with a veil," is in the city dailies, as if in the front of the spiritual movement, and they who understand city ways, know how to interpret such advertise

Until Spisitualism becomes an organic movement, and its mediums recognized, it must suffer this among the many other abuses it has been, and is now, compelled to

The New York Herald extracts the follow ing opinious from a recent sermon by H. W Beecher on "The Sermon on the Mount."

Beecher on "Ine sermon on the abount."

"The literal following of the Sermon on the Mount would destroy order, morality, law and human nature itself."

"If you literally accept the Sermon on the Mount you have got to give to every man who asks and lend to every man who wants to borrow. I would like to see Wall street act on this nrecept for about an hour." on this precept for about an hour."
"Ultimately, the ideal man will come to a

"Ullimately, the ideal man will come to a state in which animal forces won't be necessary, I believe; but in the adottel'stration of human life, and in all the economies of society, is this the meaning of the Sermon on the Mount, that goodness must lie down while badness walks over it?"

"The people who believe in a literal inter-

the Mount, that goodness must lie down while badness walks over it?"

"The people who believe in a literal interpretation of the Bible have no right to have one single cent ahead. They have no right to accumulate little properties that can be used to meet the exigencies of coming days. Yet universal poverty would be the result, and universal poverty is animalism."

"The law of development is the law of industry and of property-accumulation. There is morality in this; there is government in it; there is happiness in it, and everything else that builds up."

"Take the flowers of the field. It is true that they don't weave or spin, and yet God clothes them with beauty. Very good. A flower has to develop. There isn't a flower in all the wilderness, nor in all the gardens, that does not work for a living."

"I suppose that more than one-half of the suffering of humanity is suffering on account of things that never happen."

"There are men who are good as organizers, but who cannot handle the organization."

"A million dollars, in human nature, is nothing but yeast set to raise five millions."

"A million dollars, in human nature, is nothing but yeast set to raise five millions."
"The man who misinterprets Christianity by going sadly and morosely through life ought to apologize to every person whom he meets."

Good common sense this; good thoughts, well expressed, but very heretical to the average brthodox believer.

A prominent author in the East says: "Reform work is hard and most discouraging. It does not pay pecuniarily; it brings the most sincere souled-worker into disrepute; it arrays him by misrepresentation. He is constantly misunderstood and misinterpreted, and under the cloud of misunderstanding and misinterpretation, he has to stand silent and to suffer whether he be strong or not. But when the fever or hallucination—call it what you will—of reform takes hold of one, there is no gainsaying the call, and one grows almost recklessly fond of the self-imposed martyrdom. One grows at least in his own self-respect, if all else fail. We should not wonder at the bitter misanthropy which takes session of many of these workers as they advance in years; but if we look back on the careers of these men, we can see in retrospect at least, the genuine, glorious work don the means of many, who died heart-sick of the world for which they worked, and by which they are forgotten. On the whole, I think it pays, and whether it does or not, those who are in the harness, will be happiest to keep in it, no matter at what apparent cost This is the spontaneous out-breathing of one of the most devoted workers in the ranks of liberalism, and will strike a responsive chord in many a patient, laboring soul, striving to accomplish some tangible result in the great task of human advancement, and overwh d by discouragements and sick at heart.

"What shall we do to be saved?" In a late lecture delivered in New York City, Mrs. Nellie Brigham answered that question in a highly interesting and instructive man She responded thereto by referring to the grand truths of Spiritualism, and in so ng she removed the terrors of hell, explained how the Sabbath was made for m ot man for the Sabbath, claimed that the church is a human institution, and asserted that though Spiritualism had not been presented to the world as it ought to have b yet one grain of the truths it presents will outwelgh an ocean of hypothe

GENERAL NOTES.

On the fifth page the publisher offers a premium list that ought to inspire thousands of readers to active work.

A. B. French, who gave us a call last week. engagements to lecture at Farmington and Geneva, Ohio, and Freeville, N. Y.

Mrs. E. M. Dole, a well-known medium of this city, has gone to Cincinnati, Ohio, and can be addressed at No. 330 Race street, un til further notice.

Those wishing to know Mr. Gerald Massey's terms for lectures and engagements in the West, can address him as follows: Cleveland, Ohio, April 7th to 18th, and Grand Rapids, Mich., April 20th to 30th.

We are glad to hear from Dr. Geo. B. Nichols, that he and his family are well. They have bought a house in Barre, Vt., and will settle there at once. Mrs. Nichols's mediumship is as good as when residing in Chicago.

Mrs. Belle Fletcher Hamilton, one of Cincinnati's celebrated mediums, is in Chicago for a short time, and will be pleased to see her friends and all honest investigators, at her parlors, 197 West Madison street, rooms two and three. Circles and private sittings daily.

Mr. J. R. Hall, an old Spiritualist, formerly a resident of this city, and who has been inestigating the phenomena in Boston, writes to us that he found the scances given by the Berry sisters, under the admirable management of Mr. Albro, the most satisfactory of any he has witnessed, and so far as he is able to judge, genuine materializations of spirit faces and forms occur through their mediumship.

The Christian Register thinks the late flood of the Ohlo "was of greater magnitude than the Noachian one, though the loss of was fortunately not so great." This is admitting a great deal, and probably that exemplary journal will in a year or two take a few thousand millions off its conjectured loss of life at the deluge. The Bible says the whole earth was under water, while the Register says not so large a region as the Ohio valley was submerged. Which shall we accept as authority? Which is inspired?

The Christian Register thinks that the fashion of the daily papers on Monday morn-ing, publishing the Sanday sermons, indicates a growing demand for such reading; or, in other words, that the influence of the pulpit is on the increase. It does not say, howover, that which is patent to every of the sermons reported most fully and carefully are not those of the "orthodox" ministers, but of those considered heterodox, such as Swing, Beecher, Thomas, Adler, Salter; men who have something new and fresh to say, and do not resurrect the bones of Moses and blow the dust from the lids of the Bible into the eyes of their congregation.

Zanestield and Pickereltown, two little Ohio villages, are passing through the whirl of a remarkable religious revival. It is a common thing for the converts to have trances or spells of complete insensibility. They see visions of heaven and hell. Men who are grossly illiterate and viciously ignorant harangue the audiences far into the night, claiming that they are under divine influence. Women fall-into a sort of cataleptic fit, remaining apparently unconscious for While in this condition they are stiff and rigid and evince no palaon being roughly handled. This queer disturbance has been going on for several weeks.

It is said that The Northwestern Christian Advocate, on a recent occasion forgot to imi-tate the gentle and tender spirit of the Nazarene, and in perfect harmony with the mis-chievous nature of his satanic majesty, manifested a spirit of petulance, for which, had he been a child, would have induced his good mother to bring into sudden requisition her slipper. Dr. Adam Miller's advertisement had been sent to that haper (the same one that appeared in the JOURNAL of March 22nd), and after being duly accepted and put in type, it fell under the observation of the editor, who at once refused to publish it, and ordered the type distributed at once. Dr. Miller being an expert in stenography, had on one occasion made a verbatim report of a portion of Dr. Curry's remarks at a minister's meeting in this city, which did not reflect a sufficient amount of orthodoxy, and which was made public, much to the indignation of the editor of the Advocate. That accounts for his boylsh action in refusing the advertisement of the venerable doctor.

We regret the great loss to our friends in Fredonia, N. Y., of the son of Phillip Phillips, the song-evangelist. He accompanied his father to Europe and assisted in his sacred concerts, giving promise of greater succe in song than his illustrious sire; but even then the approach of the fell destroyer, consumption, was apparent, and in the very beginning of his career, so full of promise, he me to die with his uncle, Dr. A. P. Phillips, who resides at the magnificent common home of the two brothers. When the beautiful daughter of the latter departed, he was sustained in his great loss by Spiritualm, and the constant communion with her. Philip Phillips is too absorbed in his religion to give thought to Spiritualism, and will find in this hour of need little consolation from his blind faith. We know his intensely sensitive nature must deeply suffer, and has our profound sympathy and prayer that his spirit son may come an larkness of sorrow by making him assured that he is with him still.

Dr. J. F. Babcock, of Bangor, Maine, has he thanks of the JOURNAL for a fine cabinet photo of himself.

Much in Little. .

The Chicago Evening Journal in its Saturday issue gives each week, under the head of "The Religious Press," the pith of the editor-ial pages of the several religious weeklies. In last Saturday's issue appeared the following admirable condensation of three of our editorial columns:

admirable condensation of three of our entorial columns:

The Religio-Philosophical Journal says that the free intercourse between all the States of the Union, the constant interchange of population between the States, makes a uniformity of marriage and divorce laws of the utmost importance; that no one who has once received the absolute proofs of a life continued beyond the gravever doubts after, ever needs priest or sacred word to establish the glorious fruth that for him there is no death; that a healer who is impure in thought and life carries poison in her touch, and should be avoided as a private pestilence; that the new Congregational creed is conspicuous for its omissions—not only this, but the fact is recognized, at least by some, that no creed can long endure unchanged amid a people of active and progressive thought; that the great hindrance of the spir; that movement has not been skepticism but the all-believing camelswallowers, who rush in where the wise scarce dare to tread, and proclaim loud-mouthed their absurd conjectures and illy-observed facts; that if some of business men, who are rich enough to take all needed vacations, would but deem it a sacred duty to themselves to fast and cease from their chief delight for forty days, the yearly outcome would not be less, but the increase of enjoyment, and of capacity to enjoy, would be indefinitely more.

Anniversary Celebration at the West Side

Amniversary Celebration at the West Side.

The morning exercises were opened by Dr. Kayner, who seated a little child upon the rostrum, and referring to the declaration of Jesus, "Except ye become as this little child ye cannot enter the kingdom of heaven," said in substance: Behold the kingdom of heaven, said in substance: Behold the kingdom of heaven is among yon. Spiritualism, came as a little child, in the tiny rap in the humble home of the Fox girls. From that time the child has continued to grow, the intelligence it gave to increase, and it is destined to grow into the full development of man and woman. He then described what Spiritualism taught, laying much stress upon the need of proper development here for rapid progression hereafter. The body must be respected, its health conserved, so the spirit may have best opportunity of development. He showed the evil and error of suicide, and closed, by declaring that if we would have heaven we must win it here and carry it with us. Spiritualism teaches a life of growth and usefulness; the greater our development the more rapid will be our spiritual growth.

Mr. Blair followed, briefly tracing the relations of Christianity and Spiritualism, claiming that Spiritualism was pure Christianity. It has come to make men better and to purify the race; a religion that triumphs over death and lights up the grave with a halo of immortality.

In the afternoon the President, Mr. Williams, made an enthusiastic address, and then Mrs. Belle Fletcher Hamilton was controlled, and described many spirits present. most of whom were recognized and more doubtless would have been, but that the medium's voice was so low it could not be heard by most of the audience. Mr. D. M. Cole made a brief speech. Mrs. Silverston gave many tests, which were gladly received by the audience.

In the evening Mr. D M. Cole read a lecture on "Self-Preservation," taking the ground that our surfitnal self was the best worthy

In the evening Mr. D M. Cole read a lecture on "Self-Preservation." taking the ground that our spiritual self was the best worthy of preservation, the lower, animal form of self-preservation, was really self-destruction. The music, was very good, the spacing

self-preservation, was really self-destruction. The musle was very good, the speaking very good, the tests of spirit presence decisive. Great credit is due to Mr. Trefry and Mr. Williams for their excellent management of all things—if they could have intused some of their enthusiasm among the audience it would have been an improvement.

Cardinal Jacobini recently explained the unusually mild tone of the recent encyclical to the French Bishops. He said, laughingly: "The Pope, it has been said, has issued a Left Centre encyclical, but it most not be forgotten that the Holy See cannot hold the same language when addressing the Bishops, who, after all, are French citizens, and consequently subject to French laws, as when addressing the French Government direct, it would have the appearance of including the Bishops to a rising against their Government. When, however, the Holy See addresses the Government we may be sure that its tone has all the energy and resolution dictated by the circumstances.

When You Feel Blue

and your back aches, and your head feels heavy, and you wake unrefreshed in the morning and your box els are singish or costive, you need Kidney-Wort. It is nature's great remedy and never fails to relieve all cases of Diseased Kidney. Forpid Liver, Constitution Malaria, Piles, Rhesmatism, &c. It operates simultaneously on the Kidneys, Liver and Bowels, strengthening them and restoring healthy action. Put upin both dry and liquid form. Sold by all druggists.

Zusiness Notices.

DR. J. V. MANSFIELD, 100 West 56 St., New York World renowned Letter writing Medium. Terms, \$3 and 12 c. Register your Letters.

HUDSON TUTTLE lectures on subjects pertaining to ceneral reform and the science of Spiritualism. At-ends funerals. Telegraphic address, Ceylon, O. P. D. address, Berlin Heights, Ohlo.

SEALED DETTERS answered by R. W. Flint, No. 1837 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Don't lie awake nights and cough! Ayer's Cherry ectoral will relieve the cough and induce a good

Years of use prove, and thousands of delighted writers testify that TAKIGRAFY is the crowning triumph of shorthand art—the most easily learned, writers and read. Students can begin making practical use of it from the first lesson. Illustrated circular free. New and successful method of instruction by mail.—D. Kimbali, 79 Madison St., Chicago.

Miss. Emma. Hardinge-Britten will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, the Limes, Humphrey St., Cheetham Hill, Manchesber, England, up to the end of March. After then in care of Bell-1610-PHILOSOPHICAL JOURNAL, Chicago, Ill.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, possible their resulting and summer. Sample copy and a set of gold colored parallel stories for the cents. Address J. Glimore, 212 North Eighth atrees, St. Louis, Bio. The RELIGIO-PHILOSPHICAL JOURNAL and Magazines sent one year for \$3.50.

Subscription PREMIUMS!

Nothing like it, nor half so good, ever before offered by the Publisher of a Spiritualist Paper.

Books, Gold Watches, Silver Watches, Jewelry, Silver Table Ware, and splendid sweettoned Organs given to those who successfully exert them-

Great Opportunity for all the JOURNAL'S Subscribers, their Children and Friends.

With the beginning of the thirty-seventh year of Modern Spiritualism a new era in the Movement is dawning; the demand for verifiable phenomena, honest mediums and a closer study of the science and philosophy of Spiritualism is wide-spread, irrepressible and growing. Hence there is a rapidly increasing demand for just such a paper as the Religio-Philosophical Journal, which is bold, outspoken, ever independent, free from all sectarian bias, strong in the defense of honest mediums and good morals, and al-ways in the van of all reforms for the betterment of Man. The JOURNAL never hesitates to forward the ends of Justice, believing that Justice covers all Charity. The sound com-mon sense of the honest, intelligent investigating public approves the policy and methods of the JOURNAL, hence it daily grows easier to obtain subscriptions.

Every approving reader should feel he has a personal interest in the success of the paper, and that so far as he co operates with the publisher and editors to keep it in advance of all other Spiritualist publications. by just so much does he increase the value of his own interest therein.

The Publisher of the Religio-Philosophi CAL JOURNAL presents his compliments to his clientage and invites careful inspection of the inducements he offers for assistance in

the inducements he oders for assistance in swelling his subscription list and widening the influence of his paper. Before studying the premiums herein-below named, the Publisher desires to direct special and particular notice to the fact that the selections made are not cheap, Peter Funk goods, but, on the contrary, they are the very best made, supplied by standard houses with long-established reputations for the quality and style of their wares. Every article named below is quoted at the regular price asked for it in this city and by all firstclass dealers throughout the country. newspapers are known to offer stale and low grade stock, or stock manufactured pspecially for use as premiums and gotten-up cheaply; the Publisher of the RELIGIO-PHILOSOPH ICAL JOURNAL has too much respect for hin self to do such a thing. He offers ONLY REGULAR GOODS, MADE FOR THE BEST RETAIL TRADE. Every article below may be seen and priced by anybody at the several Chicago, establishments which supply them for the JOURNAL, namely: Belford, Clarke & Co., Book Publishers; Giles Brothers & Co., Wholesale and Retall Dealers in Jewelry, Watches, Clocks, etc., and Reed's Temple of Music, A. Reed & Sons, Proprietors, Dealers in Planos, Organs, etc.

PREMIUM SCHEME. TO BE OFFERED FOR ONLY SIXTY DAYS.

The RELIGIO-PHILOSOPHICAL JOURNAL is cheap at \$2.50 per year in advance, and cannot be published at a less price; nor will any premium be offered hereafter for single subscriptions. But all regular readers of the JOURNAL and all persons-favorably inclined toward it are hereby offered compensation for work accomplished, as follows:

PREMIUMS.

CHOICE OF TWO PREMIUMS.

For 2 new annual subscriptions amounting to \$5.00, the Publisher will give the sender I copy of Ingersollin, being gems of the ought from opy of Ingersollin, being gens of thought from Lectures, Speeches and Conversations of Col. Robert 6. Ingersoll. Price \$1.00. This book, so the pub, lishers tell us, sells right along at the rate of 1.000 copies per modth, and we select it for its popularity and the interest everybody takes in Ingersoll, wheth-er they agrey with or differ from him. Or.

1 Silver plated Butter Knife, Rogers' make, twist handle. Price \$1.00.

CHOICE OF TWO PREMIUMS.

the Publisher will give the sender ppp, CHAPTERS FROM THE BIBLE OF THE AGES, or piled and edited by G. B. Stebbins, a large fine 12 book of 400 pages. Price \$1.50. This book for valuable to all thoughtful men and women. Or valuable to all thoughtful men and women. Or One pair CORNELIAN SLEEVE-BUTTONS, square, o

CHOICE OF THREE PREMIUMS.

ns and \$12.50 the Publ

The Complete Political and Theologica Works of Thomas Paine, 900 pages octavo. Price
S1.00. Every liberal minded reader needs Paine's
works. There are no more steady selling books in One pair fine Siceve Buttons, Gold Front, with handsomely engraved landscape, Patent Back. Price

handsomely engraves, as 83.00. Or, e silver plated Sugar Bowl with glass lining

CHOICE OF THREE PREMICMS. for 19 new annual subscriptions and \$25.00, the Pub

her will give the sender. Macaulay's History of England, to 5 Vols. 12 mo, 600 pages each, (Gaxton edition). Price \$5.00 —The publishers of this edition claim it is, withou doubt, the best of the cheaper editions of this work

Or. One Solid Coin Silver Butter Knife, elegantif en-

Dozen Rogers', best triple silver biated, solid steel Table Knives. I'rice \$4.50.—Every dealer and close buyer knows that Rogers' make of goods are sold on small margins; they are in a stock of silver ware, like sheeting in a dry goods store or sugar in

CHOICE OF FOUR PRESURES.

For 20 new annual subscriptions and \$50.00 the Pub-lisher will give the sender

Banculay 'Complete Works, Containing-5
Works, History of England and 3 Vols, Critical and
Miscelladeous Essays, 2nd Töems: 8 Vols. In all,
bound uniformly in Cloth, very neat. Price \$10.00.

One Nickel, open face, lever Watch, which tilles lites & Co., declare will keep good time. Pace \$10.00. Or.

One Quality ple inter plated Caster, finely engaged, holding six bottles and with tea bell attached. Price. \$11.00. Express charges to table furniture and will delight every housewife. Or.

One set the Silver plated Table Brooms, Hoger's make, triple plated and bed quality. Price \$6.75, together with one set the Silver plated Table. For its, Roger's make, the quality, extra plated. Price \$4.25, total value of the lots in this premium \$3.31.00. Express chirges to be puid on delivery.

CHOICE OF THREE PREMIUMS.

For 30 new annual subscriptions and S75.00 the Pub-lisher will give the sender

totic of twelve Volumes from a standard RED LINE EDITION OF THE POETS, claimed by the publishers to be the finest and most complete edition ever issued in this country at the price. In 12 mo Vols., illustrated, handsomely bound in cloth, righly emessed in black and gold, full gilt edge. Price for 12

beased in black and gold, full gill edge. Price for 12 of these Valumes \$15.00, and they may be selected from the following last: nobi (Edwin, Artoun, Barns, Byron, Browning, Chaocer, Campbell, Cowper, Crabbe, Coleridge, Dantle, Bryden, Elbet (George), Favortte Papus, Goethe, Ensut, Goldsmith, Heanus, Ghood, Herbert, Illad (Homer), ingelow, Keats, Luctie, Milton, Moore, Macoulay, Meredith, Ossian, Olyssey (Homer), Poe, Foetry of Flowers, Pope, Protert, Religious Poems, Rosetti (Dante), Schiller, Scott, Shakapeare, Sheller, Tatlor's Phility Van Artevide, Tennsoon, Thomsoon, Taylor's Philip Van Artevelde, Tennyson, Thomson, Tupper, Virgil, White (Kirke), Wilds, Wordsworth.

GENT'S COIN SILVER (bunting case or open face as preferred; SPRINGFIELD, III., WATCH, key winder, in two ounce case—a good timer. Price \$16.00. Or, one LACE PIN, SOLID GOLD, with a Ruby and two Sapers phires, very handsome and selling at \$13.50, hand-some enough for any lady, together with one set THERE EYE SLEEVE-BUTTONS, oblong, fancy scallop-ed edge, oval ton freat and good. Price \$1.53, mak-ling \$15.00.

CHOICE OF THREE PREMIUMS.

For 40 new annual subscriptions and \$100.00 the Pub-lisher will give the sender One set MACAULAY'S HISTORY OF ENGLAND, same as described above, and his choice of treeler Volume from the RED LINE EDITION OF POETS, hereinbefor cribed and listed. Value of this Premium \$20.00

GENT'S COIN SILVER, thunting case or open face as destred: SPRINGFIELD, Ills., WATCH, stem winder, in

destreed, SPRINGFIELD, Ills, WAIGH, stem winder, in three ounce case. Price \$20.00. Or. P. Solid Gold LACE PIN, bollshed, with leaf ornaments and a single diamond. Price \$20.00.—The diamond is of course very small, but its greating and the pin is rich and elegant and ought to last a life-time.

CHOICE OF TWO PREMIUMS.

For 75 new annual subscriptions and \$187.50 the Pub-lisher will give the sender. A Gent's ten karat GOLD, limiting case, ELGIN WAYCH. Gent's ten karat Gold, Hunting case, Elgin Way Ch.
extra heavy, landsomely engraved, stem winder
Price \$50.00. Or.
LADY'S GOLD, 14 karat, Hunting case, Elgin WATCH,
leweled, handsomely englaved, stem winder. Price
\$50.00.

A ROYAL GIFT.

For 100 new annual subscriptions and \$250.00 the Publisher will give the sender one of A. Reed-E Son's new Five Octave Organs in one of their elegant new style Camopy Cases. This splendid instrument has four sets of reeds of two and one-half octaves such, i.e., two full five octave sets. Eight hand and two knee stops! I. Diapa-son. 2. Melodia. 3. Viola. 4. Celeste. 5. Echo Horu. 6. Dulcet. 7. Treble Forte. 8. Rass Forte. 9. Knee Swell. 10. Grand Organ. The case is finely finished in solid walnut, with lines and orna mentation in gold. Finished without gold if de

Officers of Societies will please notice the follow Officers of Societies will please notice the follow-ing offer and see how easily they can supply their several organizations with a first class, durable Organ free of cost. The Publisher will give to any Society sending him 100 new annual sub-scriptions and \$250.00 One of A Reed Sons Chapel Organs, suitable for church, or meet-ings of any kind requiring Organ-music. These Organs have Reed & Sons new style of case, solid walnut finely finished, both front and back, and an ment to any church or hall. Price, \$225.00.

Either of the above Organs will be boxed and delivered at the milroad depot in Chicago without ex-pense, but the freight charges are to be paid by the me to whom it is sent.

It will be noticed that a better offer is made to Societies-a higher priced instrument-than to-individuals; this the Publish er regards in the light of a donation from him of \$25.00 to every Society which needs an organ and has got energy enough to earn one as above specified. The Publisher be-lieves no canvasser will object to this discrimination. Reed & Sons' Organs are surpassed for quality and variety of tone, and the workmanship is first class in every respect. To those who desire to work for on of these instruments, a full description will be sent on application to the RELIGIO-PHILO-SOPHICAL JOURNAL.

The first inquiry the reader will likely make is: If these premiums are all they are represented to be and listed at the regular price, how can the Publisher afford to offer them when he is only getting the regular yearly subscription of \$2.50 for his paper?

The matter is plain and simple. The Publisher gives his working friends the benefit of the concessions obtained by him for advertising the houses from whom he pur-chases, and buying in quantities for "spot cash," he is able, with money and advertis-ing, to reciprocate the favors he receives at the hands of the JOURNAL's friends.

SPECIAL CAUTIONS AND DIRECTIONS.

The foregoing Premium Scheme will only retain force for Sixty Days, ending June 1st; all subscriptions sent under the scription must be in the Mail and cn route to the Pub lisher on or before that date. Therefore those who desire to earn premiums have no time to lose and should begin at once.

The Books and some of the smaller articles of Jewelry will be forwarded by mail, postage prepaid. Watches and the more expen-sive gold and silver ware will be sent by express, and the Organs by freight, the receiver to pay the express or freight charges on delivery.

Send the Name and Money for each subscriber as soon as obtained, so there may be no waiting for the paper by the new subscriber. With the first remittance, state that you are working for a premium and you will then be credited from time to time with the number you send in. When you have secured as many subscribers as seems possible, you can count them up and order such premium as has been earned.

Be sure every name is correctly spelled and plainly written. Write first name in full as will as the last. Be careful to have the Post Office, County, and State, clearly written in every case. Agents are not re-stricted, but may send subscriptions for papers to go to all parts of the country. But for foreign countries extra postage will be necessary, the amount of which will be made

known on application.

Remittances.—Money should, when possible, be sent by P. O. Money Order or draft on Chicago or New York; when thus sent it is at the Publisher's risk. It may be sent, however, with little risk of loss by Registered letter or P. O. Note. DON'T SEND CHECKS ON LOCAL BANKS. All Orders and commercial paper should be made payable to John C. Bundy.

Specimen Copies of the Journal supplied

free. Address all letters to

JNO. C. BUNDY, Publisher. CHICAGO, IDLINOIS.

Good Pay for Agents. \$100 td \$200 per mo., made selling our fine Books & Bibles Write to J. C. McCurdy & Co., Chicago, Illinois.

\$250 A MONTH. Ag'ts wanted. 99 best sell-ling articles in the world. I sample free-Address JAY BRONSON, Detroit, Mich.

WANTED A WOMAN of sense and energy for our business in her locality, middle aged preferred. Salary SRS to SSO. References or changed. GAY BROS. & CO., 14 BARCLAY ST., NEW YORK.

CURING DISEASE BY SPIRIT POWER. ee no obstació to cures. Give symptoms, age ser. Letter of fustructions and Treatment, \$3.00. The treated free by sending five Y cent. stamps. Send ar. MILTON ALLEN, 2411 N. College Avenue bia, Pa.

EXAMINATIONS MRS. C. M. MORRISON'S

Yetical Intel March 1970. To March 1

TO EMBROIDER CRAZY QUILTS

THE BRAINERD & ARMSTRONG CO., 238 Market St., Philadelphia, Pa.



CATARRH Asperille for the run-bern fluorescape. The mo-continue of the function of the co-tarrent of the co-country of the co-tarrent of the

fessional disp-trap are used to more you.

low directions and it will cure you. sale, agreeable and regular physician. It is perfectly sale, agreeable and easily applied. One per-st will do the work. Sent with full directions, by return mail tenny address in the Cnited States upo of \$2. Prurgists not allowed to handle it. Send DR. G. B. CADY, 55 State St., Chica



men—all who are interested in Originating or Copy-ing Pictures, will prefit by sending for description of the AIR BRUSH, and Samples of Work, free on application.

AIR BRUSH MFIG COMPAIN.

No. Nasiau Street. Rocklord, life.

SARAH A. DANSKIN,

PHYSICIAN OF THE "NEW SCHOOL,"

Pupil of Dr. Benjamin Bush.

Office: 481 N. Gilmore St, Baltimore, Md. During fifteen years next Mail Dannight has been the pupil of and medium for the spirit of Dr. Heel. Russ. Many cases proconnect hopeless have been permanently curred through her instrumentality.
She is claim-numbert and claim-uppart living the interior condition of the patient, whether, present or at a distance, and Dr. Russ treast the case with, scenario sailt which as been greatly submaned by fair fifty pears' experience in the world or graft y letter, encoloning Communication Fire, \$2.00, and top shamps, will receive prompt yitention.

THE AMERICAN LUNG HEALER

Propinel and Magneticki by Mrs. Canali

by a unfailing evenery for all diseases of the fire of Length. Transct, and Consequences has been count by in Price \$1.00 per bottle. This bottle for \$0.00 Add SEARM is PROMEET, Sublimore, Mr. Post Office Morella and resultances by represe payable to no one manual a Densella.

Home Beyond of Viens of Homes, by Moody, other emilient Poliniers; it litter stone, Junit, 186, Agus watter, Convent & Norman Prac, Co., Chicago, 18

ACME Songs for the International adapted to each rewen to April, May, June. 32 pps. 4-bc., 25 for \$1 imaited. Pre-cupy to Pastor or Sugn postupe, J. C.O. Hantserfor, 267 Beadway, S.

New Tacoma,

WASHINGTON TERRITORY.

The Future Metropolis of the Pacific Northwest.

A judicious place of fivestment. Muney ioaned resulty at 1 per cent. and 1½ per cent. per month. Section 2269 of Dode of Washington Territory sups. "Any rate of informat writing, shall be wair and legal." Information cheerfulg given to those who will enclose 4 cents for reply." Address ALLEN C. MANON, itself Extant Finder, New Tacoma, W. T.

SYNOPSIS

THE BOOK OF LIFE.

SIDARTHA.

The substance of the articles recent of and, with eight engravings. Sent, post paid, for 19 cents. Address

M. A. SIDARTHA.

LIQUID COTTAGE COLORS

CHICAGO WHITE LEAD & OIL COMP'Y. PAINTS AND PAINTERS' MATERIALS. 19, 51, 53, 55 and 57 Green St., cor. Fulton, CHICAGO, ILL. Se Send for Circular and Prices.

The April Number of "CHOICE LITERATURE"

Presents an unusually varied and interesting array of contents—80 pages, large type, shown by these times,—only 10 cents a copy. or \$1.00 a year,

CONTENTS:

CONTENTS:

CONTENTS:

The Winter Knibbliota. E. W. G. C. F. Gordon Cumming
The Winter Knibbliota. E. W. G. C. F. Gordon Cumming
The Hamming Bird's itelatives. Invast Alleo.

Uny Growing Australian Engire. Sit Henry Farkes.
The Guide of Islam Capt. C. R. Conder, R. E.

Senilla: Press Piscens by Ivan Turgentel. Macmillen's.

Bother: Macmillan's.

Biother:
The Brahmo Sennel Movement in India. F. C. Monoundar.

Explorations in Geominad, Ill. Edward Waymper.

The Hrahmo Sennel Movement in India. F. C. Monoundar.

Explorations in Geominad, Ill. Edward Waymper.

The Mik in the Condenset. Cornali Magazine.

Bodgh Notes of a Naturalist's Visit to Exrpt. Princips

Branch.

Tradema Reynolds. J. Comyns Carr.

The Congregational Crewel.

The Congregational Crewel.

The Congregational Crewel.

Bedenbe Notes. W. Matricu Williams.

CHOICE LITERATURE, Vol. 2, fine cloth blacking, 526 pages, now ready; price, 75 cemus.

From Fress and People.

"A wonderfully cheap and surprisingly good monthly magazine. One thousand pages of the cream of itterature for One Dollar, is a marvel."—Educational Monthly, Turonto. "Selections are made with excellent taste and judg ment, and are so varied in subject and treatment as to sait a great variety of tastes. It is not only choice, but very cheap." —Mountain Echo. Reper, W. Va.

"The service you are rendering to the nation as an educator by the publication of Olosic Literature, it is hard to over-estimate."—D. S. Talcogri, Banger, Me.

500,000 Volumes

toe Books—descriptive catalogue free. Books for examina-before payment on evidence of good faith. NOT sold by lers—prices by low. Books by mail 20 per cent. extra

JOHN'B. ALDEN, Publisher, P.O. Box 1227. 16 Vesey St., New York

HOPE AND CONSOLATION BEREAVED.

Price, pampatet form, 10 cents.
For sale wholesale and retail, by the RELEGEO-PRING CAL PUBLISHING HOUSE, Chicago.

ESSAYS AND LECTURES.

By B. F. UNDERWOOD.

This volume contains surje of the nuther a best Lectures, comprising the following: Influence of Christiantry on Chris-landon, C., Istality and Martrallom, Paper the Publical and Retigious Reformer, The Authority of the Bible, etc., 460. Cloth. Price, £100; pointage, a centre.

For sale, wholesale and retail, by the Exploso-Philosophic CAL Published Holesal Chicago A NEW BASIS

BELIEF IN IMMORTALITY.

JOHN S. FARMER. -

This book was specially mentioned by Cason E. Willbertlein at the Duncter Congress. He said: The ensist pattice election of at this moremet by the warment advocates of Spiritualization, act forth abit, and eloquently in Talls work, which I com-mend to the perimal of any brethrees. Clush, pp. 152. Frier 25 cenns, florings 8 censs. colencie and retail, by the itsuse two HOUSE, Chicago,

LEAVES FROM MY LIFE:

A Megative of Personal Experiences in the Career of a Se the Spirite; with some account of American Spirit-nation, as seen during a two trembath's winds to the United States.

Illustrated with two Photographs.

This work, received from Lengin, turnishes makiner, evidence of the interest of our triests in mixture, evidence of the interest of our triests in ear weifers, limitarises the folios of fight? Control, when rightly understood and umplessed in develop debug present of mind. 130 pp. Fries of Sense. For saic, wholesia and retail, by the fixtures of a PearLindow Moora, Chrisgo.

THE INFLUENCE

CHRISTIANITY ON CIVILIZATION

re and severe course or sirty and homely quot account alone. His con authie on many points.

Voices from the Zeople, AND INFORMATION OF VARIOUS SORIECTS.

BY C. H. MURRAY.

iold fast my hand, I fear and tremble, Thou art the only strength I own; for shall my sinking soul dissemble, I cannot keep the path alone.

Hold fast my hand, the way is dreary; In thee is all my faith and trust; I faint and fall, prestrate and weary, Without thy aid I am but dust,

Hold fast my hand, earth's flowers wither; Encourage me by look and lips; Chill shadows shroud all courses hither, And those beyond lie in celipse.

Hold fast my hand, else I am frightened, The bounds of time so much embrace; I dread abysmal guifs, unlightened, The gloomy depths of starry space.

Hold fast my hand, reject me never, Clau me forever to thy heart; Not e'en the grave the bonds must sever; Soul, death and all, to me thou art.

Hold fast my hand, lore gives assurance; No other safety can I see; The creeds of men have no endurance— My faith is life, and God, and thee. Denver, Col.

A Gloomy Prospect.

In a recent communication to the JOCHNAL on the abject of Suicide, I find the following lines, which upport to have been written by the spirit of "L. E.," the gifted English poetess:

ied English poetess:

"But 'ils sad for all such,
For the act once done'
Remains a source of sorrow
For many years to come,
Checking the onward progress
The spirit had begun,
As well while in the earth-life
As in the spirit-home."
addeed to see such utterly count

As in the spirit-home."

It is sad indeed to see such utterly commonplace and prossic sentences published as the poetry of the higher and bester spheres, and particularly sad to find them attributed to one whose writings while in sarth-life so greatly transcended them in every element that enters into the formation of poetry. If he above poetry is correctly credited and is really be production of "L. E. L.," death has been to her ntellectually a great loss and we may well fear that fire we puse his portals, our friends will not know its indeed, if the above was written by "L. E. L.," we probably shall not know ourselves. It cannot be ald of us as it was of Matthew Mud:

"Death did him no hurt.

"Death did him no hurt.

"Death did him no hurt,
For when alive he was but mud,
And now he's dead he's dirt."
The prospect is too gloomy to contemplate,
y out:

"Oh! let the ages as they roll Still open to our gaze, The nobler mansions of the soul Her brighter, happler days."

Are Women Oppressed by Law or Custom?

BY MRS. C. A. F. STEBBINS.

A sweet young friend who is 'a busy worker in a public office, in this State, wrote me last week, enclosing a newspaper ellp, noticing a letter from Governor Begole to Congressman Maybury, in favor of woman suffrage. The Governor has made a canvass of the State, and is confident that the majority for the people favor woman suffrage. Wr. Maybury is urged "10 try to get the Judiciary Committee to make a favorable report on the subject." "He has treated the letter courteously, as he believes the Governor foo be sincere," but he "dissents from the viewent for some or position in society and the civilized word ham men. They are elevated above us. There can be no comparison between their condition and that of the slaves. It needed a Constitutional Amendment to free the slaves. "And he adds: "The ballot in the hands of woman would be the entering wedged against itself is never pleasant. When man and husband?", she is fully represented in his vote; when they do not agree, woman suffrage would simply mean keeping them further apart."

The above are among the oldest of backneyed objections, and to the Honormble gentleman there is only one thing to say, which is that a very large and increasing number of the best and ablect women are that "a Constitutional Amendment had the sufface of the best and ablect women are that "a Constitutional Amendment had been also as the sufface of the best and ablect women are that "a Constitutional Amendment had been the sufface of the best and ablect women are that "a Constitutional Amendment had been the sufface of the best and ablect women are that in a constitutional Amendment had been the sufface of the best and ablect women are that "a Constitutional Amendment" is the rorry safeguard that is needed by women in the United States, and to the honormale gentleman there is only one thing to say, which they are steadily working for, and will have. What a lack of logic to say I was needed by a class, and not by half of the people!

My young friend said that it filled her heart with sorrow, a

A Diminutive Baby. Fort Worth (Tex.)
Gazetts: Near the little village called Enon, ten
miles southeast of Fort Worth, ives P. J. Manning,
whose wife gave birth to twins about two weeks ago.
Dr. Chambers say that the aldest when born weighed about one and a quarter pounds and the other
about five and a half pounds, a plump child. The
smaller of the two could have been placed in a gase
tumbler with ease. It is legs are not as large as a
man's index finger, and its length would not exceet
that of the entire hand. The Doctor reports the little
follow theiring.

Mediumship.

To the Editor of the Religio-Philosophical Ju-

To the Editor of the Religio Thilosophical Journal:

I beg the privilege of your columns to answer an article in your paper of the 15th elit. by a Wisconsin cynic, upon public mediumship. The writer, who signs his name as Fred Heineman, starts out with the announcement that he "has given the study of Spiritualism some attentions during the past five years." Of course, having given the subject "some attention during five years," entitles him to the appellation of a teacher in this grand and noble science, which comprehends the alpha and omega of all the sciences. The endism of the man is most delightful. In answer to that, I will say that there probably is not a man living who has expended as much time and money in the strictly scientific investigation of Spiritualism as I have, certainly none who has expended more money; and I freely admit that I only know simply the alphabet of the same. But I have learned sufficiently to assure me that friend Heineman actually knows mothing of the subject on which he attempts to write for the edification of others. The greatest trouble with him is, he is afflicted with a mental disease which, in medical phraseology, Herm a diarrheary graetidal thoughts, which fluots expression fit his grib language. Our philosopher speaks of "fraudulent and legitimate mediums." I will venture the assertion that he has nover seen a fraudulent medium; he may have witnessed false and fraudulent manifestations, but his witlinglindicates that he does not know sufficient of the science to be able to fasten the fraud, either upon the medium or the spirits manifesting.

Thave been called upon to investigate a great many of the assembled treaduction medium; and but he has no to the spirits manifesting.

assent the fraud, either upon the medium or the spir-its manife-sting.

I have been called upon to inevestigate a great many of the so-called fraudulent mediums, and I am beld to say, and am prepared to substantiate it, that not a stingle case compilained of was true, so far as the charges against the mediums were concerned; but in several cases low, undeveloped or evil spiris ob-tained control for a time, and did perpetrate a fraud, but the medium was as innocent of it as an unborn child.

but the medium was as innocent of it as an unborn child.

Again, our philosopher and sage says: "No wonder that a thinker and student (referring doubtlessly to himself) is ashamed to proclaim his belief in this truth," etc. I was not aware that this was the condition of things. I know of a great many "thinkers and students"—who are not "ashamed to proclaim" their belief in Spiritualism and their faith in mediums: but they are not of the class of loose, thinkers. Our friend anticipates disasters to the cause of Spiritualism, because mediums advertise their calling, and charge two dollars for each sitting. To this I say, as every bonest man ever has said, and ever will say; "The laborer is worthy of his for her] hire." Mediums are just as much entitled to compensation for services, as is our parsimonlous sage. There is not a sewing girl in all our land, but who is better paid for each year's service than any of our mediums. Did any one ever hear of a medium getting rich, or even having a single dollar laid, by to provide against bickness or infimity? I, pify the man who is so selfish and soridd as to charge extortion upon the poor medium. I fancy he will find "Jordan a hard road to trave!" when he gets across the river.

One word now concerning our friend's letter to

who is so sensa and soron as by charge calculus when he gets across the river.

One word now concerning our friend's letter to Dr. Flint, a medium in New York City. He says the sealed letter was returned unanswered because no one was addressed. I beg to ask this astute teacher, if he should write a letter with no address or signature, and drop it into the post office, about how long would it be before he received a reply to it, and from whom? The same conditions will have to be compiled with in one case as in the other, and it does not require five, sear's study either for most people to realize that fact.

Again he intimates that Dr. Flint is a clairvoyant, and he says a clairvoyant can read a sealed letter. In this again he shows his gross ignorance. It know Dr. Flint thoroughly. He is not a clairvoyant. Not one clairvoyant in a thousand can read a sealed letter. If our friend knows no more of spirkual science than he evinces in his article, he had better refrain from attempting to teach others.

Now, to close, I will state one of a number of cases, and ask him to give a solution: I wrote a letter to a spirit friend while siting alone so far as mortals were concerned. I sealed that letter in a blank envelope; then enclosed it in another envelope, and sealed it also. I then placed it in a book in my drawer, and piled other books and papers upon it. I know that no mortal knew of my writing the letter, nor of its having been written. Within twenty-four thours, I received from Dr. Flint, through the mail, an intelligent response from the spirit addressed, who stated that se stood at my back, looked over my shoulder and read every word of my letter, and the letter had not been out of its place in my drawer. Our friend closed his profound communication with this pathetic appeal: "Can't we have a little more light on this subject from the experiences of some of your many readers?" I have endeavored to give him a little light, and had I time and did space pormit, I could give him much more.

New York City.

Spiritualism in Saratoga Springs, N. Y.

The biggest revivalist on record—if his own statement be the measure—is Rev. W. E. Penn, of Palestins, Tex. He writes to *The Standard*: "The conversions in my meetings are from one hundred to six hundred per month."

A Pleasant Surprise.

The cause is growing here: the pulses of religious sentiment are strong in the spiritual arm. Science Hall is quite a center of attraction. In addition to the regruins' Stunday lectures, medium's meetings, and some public question-meetings and scances, the Gospel Temperance Meetings are now held at Science Hall every Sunday at 1 r. M., and excellent speaking (though orthodox) has thus far made these exercises edifying and orthodox) has thus far made these exercises edifying and instructive. Last Wednesday evening, a Mr. Smith (entranced) answered questions before a large audience. His style is unique and a little crude (being influenced) answered questions before a large audience. His style is unique and a little crude (being influenced) by a solid so of Africa, as chained), but he exhibited a good deal of acupen all continuously, but he exhibited a good deal of acupen all lectures of the exhibited a good deal of acupen all lectures of the consistent.

Much interest we manifest and the majority seemed pleased and salid-fiel. On Sonday, the 16th, we were greeted, morning and evening, by the largest addience, I think, that I have seen in Science Hall. This may be due in the ten fine weather, and partly as announced on the ten fine weather, and partly as announced on the letter book for the with singing. Musle will draw and hod favor as with singing. Musle will draw and hod anderies when praching fails. Take the unison of the letter of hell. But this inspired and inspiring musle was a surprise to a large portion of the andleace, who had not seen the bulletin board; but this was not the only surprise. Even the President and big good wife were surprised on Saturday P. M., by the presented on 6 a large, elegant gill-edged Hible, with Science Hall in gold letters upon the outside of the cover; a book that sells for \$12 at the book store, it had been purchased by the agency of a few earnest women, among them Mrs. Dr. Marvio, Mrs. Barrows and Mrs. Austln; lettered and placed upon the speaker's stand in Science Hall, bef

The Views of the Index.

Col. Bundy, the editor of the Chicago spiritualistic paper, the Rilloto-Philosophical double of the Chicago spiritualistic paper, the Rilloto-Philosophical double of the fraud practised by the medium Bastian, in Europe, declares: "I relation to the recent exposure of the fraud practised by the medium Bastian, in Europe, declares: "I know of no other way to properly and conscientiously serve the cause of Spiritualism than to stand squarely for honesty and parity. That life continues beyond the grave I know, and I know this by and through spirit phenomena. I hold it unfair to judge Spiritualism by selecting as examples such persons as Bastian and Mrs. Richmond. These two afford striking examples of what sensitiveness uncontrolled by a high moral purpose will produce. I have faith that, in the fullness of time, order will be evolved from the present chaos, and the phenomena of Spiritualism, which are now accepted as of spirit origin by millions, will not only supply data for a scientific basis, as in fact they now do, but that a spiritual science, so to speak will be completely elaborated therefrom." In our estimate of Col. Berfuy's, straightoward position, we agree with the editor of Unity, who says: "We arrive at our hopefand faith in the Inward and lasting vertiles of the soil by lines quite different from most of those set forth in the Brilloto-Philosophical. Jornsal. Its columns speak of many things we do not profess to be competed either to deny or affirm, but we do understand and wish to express our appreciation of the valiant way in which this sheet undertakes to suppress shams and rebuke frauds. Anything from Barnum's while elephant up to the 'victim of all-believing credulity of things seen at scances, the editor stands ready to expose. The last issue at hand boldly arraigns no less than five persons well known in the Spiritualists' ranks by name, charging them with a want of moral cleanliness or intellectual vicor which would entille them to public confidence. This is a valuable of decord in many hoppy homes. A home stituted agreement of the performance of the perfor

P. Thompson writes as follows from saratoga Springs, N. Y. I sent you a short article yesterday,in which I should have made mention of some of our "home talent." as we call it as public speakers. We have regular speaking every Sunday, and when we have no one from abroad, we depend upon some one of our number. Yesterday, the 16th, we had gen. E. F. Bullard, and such was the character and power of his address, that all were ready to place his name in the front rank. His discourse traced the history of religious thought from the earliest recorded accoupts, and brought in old with the present time, dwelling in eloquent portrayal of the great unfoldings of the day in which we are living. We were indeed treated to a most powerful and instructing lecture, and we feel that if he is willing to occasionally apply himself to the task, we shall be greatly benefited.

Public Mediumship.

To the Editor of the Religio-Philosophical Journal.

A late JOURNAL contained an article entitled, "A criticism on public mediumship—what good is there in it?" After the writer expressed his pleasure in being converted from materialism into the "sub-lime philosophy and truth of Spiritualism," he says: "The great stumbling block in my may is precisely the same you and your paper are vainly endeavoring to remove from the pathway of radical progress, viz.: mediumship, fraudulent and legitimate, as well. I have almost made up my mind that both are a curse to our cause."

Now, Mr. Editor, though well aware that you do everything human to expose fraud, I never herefore suspected that you were endeavoring to remove true mediumship frost the pathway of progress. It seems to me that wifer-you get so progress. It seems to me that wifer-you get so progress and has opened up before this materialistic world the beauties and truths of the "subline philosophy" of Spiritualism. And to it do we owe the proof positive of immortal life. Should the JOURNAL be successful in its efforts to remove 4.1 would like to inquire of Mr. Heineman, what he will give us as a substitute? In what other way would he attempt to demonstrate the truth of Spiritualism. And to it do we owe the proof positive of immortal life. Should the JOURNAL be successful in the efforts to remove 4.1 would like to inquire of Mr. Heineman, what he will give us as a substitute? In what other way would he attempt to demonstrate the truth of Spiritualism beelf a corse, for they are inseparable. As well speak of matheralies without figures, or literature without words, as Spiritualism without mediums. Your correspondent sees: "the devil in the garb of mammon, standing behind the blessed medium," because the medium as fee for his services, and refers to mediums generally, and first the same as those of other people in ite. Their whole time is often devoted to their work, thus preventing them from following other pursuits. They require food, clothing and sheller, the same

sons following the higher processous, and all wrong Wby is it all right for them to charge and all wrong for mediums to do the same?

In supposing that you can write fifty communications a day, such as mediums write, and thus make one hundred dollars, your correspondent ignores true mediumship. It often takes two hours for mediums to get letters answered by independent writing. Of course, if they are only frauds, and compose what they write, but little time need be given. That there are frauds in the business of naswering, letters or questions, I sin too well aware, and they have been considered that some one has to be victimized before we know these worthless people. When words how them, it is our own fault if welthrow away our money on them the second time. But in my opinion the genuine mediums need encouragement and sympathy from Spiritualists, and also fair pay for their services; and in this belief I am very truly yours.

Cairo, Ilis,

yours. Cairo, Ills.

Light, More Light.

To the Editor of the Religio Philosophical Ju-

To the Etinor of the Religio Philosophical Journal:

I know of no writer on spiritualistic subjects in whom I have more faith than I have in Hudson Tuttle; his writings have ever been to me a source of pleasure, and I have much faith in him. Recently, however, he has puzzied and perplexed me. In one sweet hittle story in the Journal, he speaks of the spirit looking towards the earth and seeing it as we (of this earth) would see the moon. In the issue of March 8th, he speaks of the spirit child as seeing its earthly mother, and so plainly, too, as to perceive no change. Now my query is thist, "Is it possible for the spirit to see earthly things with such displactices?" I think I have asked the question of spirits through trance, rapping, writing and clair-voyant mediums, more than one hundred times, receiving the invariable response:

"Spirits see earthly things only through the eyes of a medium. As a rule we can see matter just as you see spirit."

Within the past week I asked a spirit whom I first tested severely, the same question, and being assured to his identity. I felt that I could selled assured.

you see spirit."

Within the past week I asked a spirit whom I first tested esercely, the same question, and being assured of his identity, I felt that I could rely upon him; this spirit had been twenty-seren years in spirit life, was a scholar before leaving earth, and the answer was given through raps as follows: "We can not see you at anytime. We realize your presence from your aura."

"Can you see our 1.

"Can you see the rooms?"

"No."

Then I have met with spirits who claimed to see the medium, and in every instance I proved the claim to be wrong, by testing it.

Again I bey to ask, in a spirit of love and kindness, of Brother Tuttle: "Is it really well for a child to de young." Your last article, which is, indeed, a pleasant one, conveys that impression to my mind. I have always understood that earth experience is a matter of great importance to us. Let it be understood that I am earnestly seeking knowledge; and if Brother Tuttle maintains his position when his attention is called to it, my confidence in his superior knowledge is such that I shall be more than half persuaded to accept his teaching as true, at once.

R. B. Andersson.

Concordia, Kansas.

Spiritualism in Homer, N. Y.

J. H. Harter, of Auburn, N. Y., sends the JOURNAL a letter he has lately received from his friend, A. B. Robinson, of Homer, N. Y., with permission to use it. The following extracts speak for themselves:

it. The following extracts speak for themselves:
Spiritual matters are but little thought of here.
It is worse than in Auburn, and that's saving a good
deal. We will try to be with you in spirit at least on
the 31st. But, oh! the humburg and tomicolery the
public are being subjected to through the efforts of
such a credulous old fool as T. E. Hazard, who is
sustained by the Banare of Light. I deciare I am
getting sick of the whole business. The idea of T.
H. Being fooled by such an infernal scamp as
"Joe Caffray," a self-confessed fraud of the worst
kind, and-chief of the "diakka," in Truesdelle" Blottom Facta!" Did he stop there, I swould not care:
but he must wrist to kind, and-chief of the "diakk," in Truedell's "Bottiom Facts." Did he stop there, I awould not care;
but he must write to the Banner and promise to
give it an account of "the most wonderful manifestations" he recently witnessed at "one of Mr. and Mrs.
Caffray's sances in New York City." Whether it
has been published or not I don't know, as I have
not seen the Banner of Light for two weeks; yet I
have no doubt it will be published, if it has not been
aiready, for Colby & Rich are anxiously waiting-for
a legacy-from T. R. H.

I wrote a private note to Colby, which I think he
will remember at least. I could not keep still. I
said to him that he did not need to be told who "Joe
Caffray "is, and that I thought Spiritualism had
enough millstones hung to its neck, and the patience
and good sense of Spiritualists had alrestly been sufficiently imposed upon by this contemptible self-confreesed fraud, without having his monkey tricks
brought further to their notice through the creduity
of F. R.H.

The defeat of Coste, the Liberal, in Cambridge-shire, was not unexpected. In the counties of the South of England the landlords, squires and par-sons are pet supreme. The farmers, who alone pos-sess the franchise, are lilliterate to the fullest possi-bility of ignorance. They are serts politically and socially. Mr. Brand, the late English Speaker-greed his election to his social standing in the county and to his relationship with the "leading" families. The most ignorant pessentry of the world are to be found in the South of England counties.

An Inquiry.

tor of the Religio Philosophical Journal

To the Editor of the Religio Pranosephical Journal
Picase let me know of any person who claims to
expose independent slate-writing, or any book purporting to do the same thing. Is the writing done
by the control or by the spirit? I hear the word
"trickery" used so often in regard to slate-writing,
that I want to know from you what are the faces.
A party tells me there is a book published explaining
the deception (?): the title of the book is, "Facts"
Why do spirits say the churches don't teach the
truth, whist Dr. Watson in his works claims that
Spiritualism and Caristianity don't condict?
Cinclinaali, Oblo.

There are many who claim that all so-called Independent slate-writing is done by sleight of hand,
Rev. Athur Edwards, D. D., of the North-Western
CAristian Adeceate, among the rest; but this only

Rev. Arthur Edwards, D. D., of the North-Western Christian Advocate, among the rest; but this only proves the ignorance or willful untruthfulness of these making the assumption.

The JOURNAL has advertising space to sell, and those selling books "explaining" slate-writing, can buy space therein if they wish.

Why do the churches teach that Spiritualism is of the devil, when such men as Rev. Samuel Watson, Dr. H. W. Thomas, Prof. Swing, and other preachers, hold differently? This is sufficient reply to the chird question.

Letter from Indianapolis, Ind.

Letter from Indianapolis, Ind.

To the Editor of the Religio-Philosophical Journal:

Warren Chase is, lecturing here in the Spiritual Temple. The society is flourishing and growing rapidly; it is on a sound financial basks. Officers and members are people of influence and standing in the community. I get the RELIGIO-PHILOSOPHICAL JOURNAL regularly and don't sleep well if I miss a number. I believe in spirit return, but am not gullible enough to believe all I hear, or to accept as genuine all I see. I observe and investigate closely—accept the good and reject the spurious, and try to keep myself posted by reading the ERLIGIO-PHILOSOPHICAL JOURNAL and its publications (books). I think you are doing a good and lasting benefit to the cuse of Spirizanism in exposing fraud-which is detrimental to any ism: You are fearlessly fighting a glorious tattle and deserve the fullest measure of success. May you and the JOURNAL live long and prosperis the wish of all true, fair-minded Spiritualists who have the good of the cause at heart.

HARRY W. OLMSTEAD.

Notes and Extracts.

A Pittsburg chemist has discovered the lost art of aking black glass.

Victor Hugo attained his 834 year last month, and the French Government struck a medal in honor of

the event.

Mrs. Haggard, of Iowa, was pronounced the most forcible orator of the recent Woman's Suffrage Conference in Washington.

The authorities of Kingston, Ontario, have ordered members of the Salvation army to cease their parades, singing, and beating of drums.

Dr. Vessmayer, an English vegetarian, tried to live on food costing no more than a penny a day, and he is now at the point of death.

The throne of England is of oak and is over 300 years old. The seat is of Irish sandstone, and was once used by the Scottish Kings. It is covered with slik velvet.

A Bill has been introduced in the Rhode Island Legislature pucishing the second offense of wife beaters, by private flogging of from ten to thirty blows.

blows.

A sardonic writer has brought out a book called

"The Wife-beater's Manual," giving a terrible list of
attacks by men op-women in England. The book is
intended to help a Baron de Worms, a legislator, who
proposes a bill inflicting flogging on wife-beaters.

Some one has discovered that

proposes a toil inilicting flogging on wife-leaters.

Some one has discovered that "Gosh" is swearing, meaning "My Lord," and was used by Eliot in his Indian Bible. Mr. Eliot is to be commended for not using a stronger expeltive while engaged on that work. If anything is calculated to make a man indulgie in swear words, it is writing a book in the Indian language.

A Hewspaper observer in the Sondan declares that every effort yet made to repress the slave trade has only "increased the hardships of the victims, and that a withdrawal of interference, even if unaccompanied by other measures; would be a humane act," "He finds reason to hope, however, that recent events may give a real death-blow to the trade.

Cremation has been

panied by other measures, would be a humane act."
He finds reason to hope, however, that recent events may give a read death-blow to the trade.

Cremation has been gaining ground in England ever since dustice Stephens ruled that if was lawful. The London city authorities have resolved to establish a crematorium at Elford, a suburb of the East End, on the recommendation of the medical officers that crematorium at Elford, a suburb of the East End, on the recommendation of the medical officers that crematorium at Elford, a suburb of the East End, on the recommendation of the medical officers that crematorium is the least objectionable of all known methods of disposing of the dead.

A considerable sitr has been created not only in St. Louis itself, but abroad as well, by the alleged exclusion of colored people from all but the back pews in the several meetings conducted by Evangelist Harrison. The same thing occurred, it is said, in the Centenary Methodist church, of Birmingham. Alabama, not very long ago.

A few days ago two men, brothers, arrived in Haatings, Neb. They followed school-girls to and from school, and used improper language in their processor. The young ladies notified their relatives. A committee of cilizens took the men outside the city limite, borse-whipped them severely-and ordered them right.

The Fresbyterian hospital of Philadelphia did not lose anything by its ryfocal to scopy? \$2.500 from the proceeds of a charity bail. The managers of the institution slook for what they considered a principle. Their church yelonounced manage of the hospital acheck for \$3.000 to make up the loss.

A funny incident occurred in a house of worship in Nebrasia City the other Sunday. A zealous pillar of the church was leading the singing, and in an effort to catch a very high note with proper effect his faise teeth flaw out of his mouth. Of course, there was a general titler on the part of the congregation, and the minister, unable to control his risbilities, said: Well, let's laugh." And they did. They roared.

this is quite a triumph of the ladica, as quite a number of men-artists were in competition.

An ecclesiastical statistician arrays figures in the Ecancellst to show that Romanism is not holding its own with Protestantism in this country. He says: In 1775 there was one evangelical church organization to each 1276 people; in 1890 there is one for each 520 people. In 1890 there was one evangelical communicant to 14.5 inhabitants; in 1880 there is one to each fire people. As to church edifices, there were in 1850, 1850; each grangelical; of Roman Catholic, 1,222. In 1870 the evangelical; of Roman Catholic, 1,222. In 1870 the evangelical; of Roman Catholic, 1,222. In 1870 the evangelical; were 56,617; the Roman Catholic 3,856. In the period from 1850 to 1880 (thirty rears) the Roman Catholic priests increased 4,276, the Baptists 11,428, and the Methodists 15,430, or 31,124 ministers against 3,100 priests.

The name Soudan means the country of the blacks. This agrees with its old appellation of Cosh, a term derived from the son of Ham, who we are told was the great progenitor of the black races of Africa. It is at the same time the counterpart of the word Ethlopia, by which the same region was designated in the Bible, as well as by all the writes of antiquity. As a diration of the earthy surface. Ethlopia was not very clearly defined; this resulted from its almost inaccessible position, on which account authors could only speak of it from the vaguest hearsay. It is only in our own day that twelers can be said to have penetrated into this part of the world, and brought back-reliable accounts of it. Even yet our knowledge is far from complete, and information regarding many districts is still to be desired.

Reply to "Peace and Love."

Twixt Love and Peace thy soul is sorely tried, As in thy 'plaint thy angulsb is descried, Until into thy wounded spirit fain would power The heavenly balm of reconciling pour. 'The Ged's own gilt, brought by his Son To sinful Earth. By Love 'twas won, E'en from the Father's loving hand, To bless all souls, from land to land.

Tien rise, sweet sister, in thy right! The vell that hides this glorious light From thy bright soul is all so slight That, with the strength of Heaven's might, Thou'lt taste the joys of pure delight In field's own Love and Peace.

Touched with this spark, thy soul shall know
That perfect Peace that soothes all wo.
And with her handmald, Love, shall bring
To sin-sick souls the joys that spring
From deeds the Master calls "well dore,"
Bidding us reap the Peace our work has won.
Chicago, March 23, 1884.

NEMESIS.

Prof. Buchanan's Test.

To the Editor of the Religio-Philosop

To the Editor of the Beltzio-Philosophical Journal:

In an article from the pen of Prof. Buchanan in the Journal. Of March 8th, is, among other doubtful tests of mediumship, the assertion that when the medium manifestate exhaustion, this is proof of "medium manifestation." This is so manifestly untrue that I feel inclined to call attention to II. If the nerves and muscles of an individual are caused to move, either by interior or exterior power, an interchange of particles takes place. There is a consuming of oxygen, hydrogen and carbon; the result is fatigue and weariness, unless the supply is equal to the waste, which cannot be the case where the exertion is rapid. Assuredly, if the vocal organs are used for one hour, even though a spirit be the cause, some congestion will result, and a certain degree of weariness will be the consequence. I think that we all agree that N. B. Wolfe's medition was genuine, although she often complained of being radiguest fand worp out. It is even claimed that materializing mediums are short-lived, because of the great demand upon their systems. Let us use our common sense in all things. The nerves and muscles of the human body cannot be used to excess without exhaustion. Theory proves this proposition, common sense argues it, and all experience illustrates it. Concordia, Kansas.

A Nerwer's Persyner. Bishop, Hayen presided

A Negro's Prayer. Bishop Haven presided over the Texas conference in 1878. One day he scored some of the colored ministers on a too feeble recognition of meum and tuum, and then called on a colored biother to pray, who responded this: "O, Lord, don am honest, great, an' holy: notting dat am unclean an' dishonest can tuch de. O Lord, come an' teach all classes an' colors de Jesson ob honesty; make tim honest wild dare tongues, dare feet, dare hans, an' dare heads. O, Lord, make tim honest inide an' out, in de dark an' in de light. O Lord, sweet Babe of Bethiebem, come and bress our bishop; front an' fight his ebry lattle; send him threw dis world like a pigeon on de wings ob de cagle, an' when de race any run, an' de jast battle am fought wid dat ole serpent) de debit, an' dar am noure for him to do in dis world! thim mount de charlot an' hab a short ride home; an' den, Lord, on de plains ob glory, hieself all covered wid glory, let him ground his arms near de throne ob de Lamb, an' lib, an' rest, an' shout, foreber an' eber."

New Ideas. A magazine called New Ideas has

nim ground his arms hear on throne of an Lamb, an ill, an' rest, an' shout, foreber an' eber."

New Ideas. A magazine called Nea Ideas has recently appeared in London. In the prospectus the editor announces binnself: '" I am a Comprehensionist, and a Comprehensionist mentally stands outside the Universe. You must realize it or you could not comprehend it. Now, as a Comprehensionist realizes the Soul of the Universe as the intelligence of the Ethersalized, then this Intelligence must cognate that which is an ever-continuance of extension, and the ever-continuance is not the progressiveness of circumferation, for that would surrender the assertion, but the ever-continuance here means that which intelligence even of Divinity cannot reach to, for how can you supervise that which has no limit. That it thus: You are, as I am, the center of a Material Enspherence of the visible to our vision; other persons are the centres of other spheres. I am placing the argument roughly. This is transcendentalism run mad. What does Comprehensionism mean, as defined above? We give it up.

The Saudana. The proposal of the German

defined above? We give it up.

The Soudan-t The proposal of the German newspapers to pacify the Soudan by getting Turkey to occupy Suakin and other western ports of the Red Sea, is like trying to quench a fire with petro-leum. Turkey oppressed Egypt, and Egypt rebelled. Egypt in her turn oppressed the Soudan, and the Soudan has rebelled. The bitter hatred with which the Arabs of the Upper Nile speak of anything Egyptian shows how deeply the iron has entered into their souls even during the few years since the Eastern Soudan was annexed. But to the true Arab the Turk is even more hateful than the Egyptian. Constantinople has usurped the political importance that once belonged to Mecca, and neither the sacred carpet nor the \$150,000 sent yearly to the Sultan to the Holy City, can concline his wrathful vassals, "We planted the dates," say the old Sheiks of Yeman and Hedjaz, "and the children of the Turtar have eaten them." Under such circumstances it is probable enough that the Sultan's recent denunciation of El Mahdi as an impostor will be more likely to help than to injure that troublesome personage.

The Cublimet, "In the Cabinet circle all re-

to help than to injure that troublesome personage.

The Cabinet. "In the Cabinet circle all religions meet," says the Washington correspondent of the St. Louis Globe-Hemocrat. "The President is a High-Church Episcopalian, although his father, was a Enpist preacher and his steps are all members of that church. Secretary Folger is a Presbyterian, and sits with the plasor's family in the New York Avenue Church, where Secretary Frelinghuysen and his family, and Fostmaster-General Gresham and his family also attend. Secretary Lincoln, like his father, is a Presbyterian, but his write is from a strong Methodist family, and they generally attend that church. Secretary Chandler, and his family go to the Unitarian Church, and are of the advanced and liberal thinkers of that body. Altorney-General Brewster and his wife always worship at the Epiphany, the largest and most fashlounble of the Low-Church Episcopal congregations. Secretary Teller and his wife are very devout Methodists."

Hydrophobia Experiments. Paris Dis-

and his wife are very devoit Methodists."

Hydrophobia Experiments Parls Dispatch to London Standard: M. Pasteur yesterday made an interesting communication to the Parls Academy of Sciences in relation to canine madness. His experiments had shown him that an injection in the region of the skull of the virus of rables always produced the malady in an acute form, but that an injection—in the veins only occasionally had acute results, being often followed by chronic affection only, without barking of fercoity. If a dog were inoculated with fragments of marrow or of nerve taken from a mad dog, the disease would be communicated. M. Pasteur further stated that he had rendered twenty dockproof against the disease by inoculating them with other virus than the virus of rables. Fowls and pigeons in jected with the latter became affected, but soon recovered spontaneously.

affected, but soon recovered spontaneously.

Temperance. The drink statistics of Belgium have a certain amount of interest. The population of the kingdom, amounting now to about 5,50,000, consumes annually alcoholic liquors to the value of 480,000,000 francs, which is 60 per cent. more than hirty years ago. Compared with forty years ago, the number of the insane has increased by 104 per cent., of suicides by 80 per cent. and of condemned criminals by 135 per cent. In 1850 the number of places where alcoholic liquors were retailed was \$5,-000; it is now 180,000. Although the Belgians are reguled to carry their liquor well, it is generally felt that manual transmission of the second propose the evil effects of drink are trigently required.

A Note to the Papal Numcios. After the rebuff of the Bavarian Frince and Princes by the Vatican, the following note was sent valid the Papal Numcios: "The Vatican can neither now not henceforth consent to receive Catholic Princes, who have been welcomed as guest in a place which, although-confiscated by the italians, is still the property of the Papacy. The coexistence of two Governments in Rome is inadmissible. The Vatican declines to acknowledge any authority but one in Bome—the authority at the head of the church, Leo XIII."

Numerous murders of Christians by Moslems and of Moslems by Christians are reported from various parts of Crete. The officials have cut the telegraph wires and are interrupting letters. Election riots are considered imminent.

HIS DYING DATGHTER.

"HIS DYING DAUGHTEIR.

"Incurable heart disease," the physicians said, and their judgment appeared final, Mr. Nictoolas Howelf, of Waverly, Chemung County, N.-X., was at Peeiskill on his way to New York, in the faint hope of obtaining help for his dying daughter. He turned back, however, to Rondout, N. Y., and borp her into the office of Dr. DAVID KENNEDY, who prescribed his PAVORTE REMEDY, with advice and encouraging words. To-day that once-emacated girl is a blooming woman. Wonderful? Yee, but Favorite Remedy's Nature's wonderworker.

city is Nature's wonderworker.

Cremation in England. The remains of the late Captain Thomas Barnabas Hanham, who died last week, were cremated at Mainston, near Sturminster Newton, Dorset, last night. The furners, or "cremator," built close to the decreased's house, was on the banks of the River Stour. The coffie was deposited four or five feet from the hase of the brickwork. It rested on five brick lars 10 inches thick and 9½ apart. These bars had sloping sides down which the ashes and remains fell on the fire brick plates or pockets. In the roof were three apertures, leaving a chamber from which the smole excaped into a low, square chimney. There were four peepholes ranged at regular intervals round the rycess, so that the medical men could, when necessary, watch the process of cremation. Everything having been got ready and all the apertures closed the fires were lighted at 7:50 in the presence of a few friends of the decased. The rejume of smoke which followed the lighting of the fire was soon succeeded by flames from the top of the chimney, apreading a lurid glare around. In a very short lime the thick fire brick slabs in front of the coffin chamber were red hot. At 9:10 the peepholes were opened by Br. Leach, who pronounced cremation even then to have been to all practical purposes completed. Nothing of the coffin remained excepting the haddles and screws and small pieces of white hot charcoal; but as sone carbon still remained to be consumed the peepholes were reclosed. Not the least offensive smell could be detected.—Pall Mall (Eng.), Gazette.

A Whopper. An Elk County farmer flad suffered so much from the depredations of hea-lawks

be detected.—Pall Mall (Eng.). Gazette.

A Whopper. An Elk County farmer flad suffered so much from the depredations of hen-hawks that he had a hen made of lead, which he placed in a conspicous part of the harnyard. The discomiture of the plucky little blue-wing when it pounced on the leaden dominique was a source of the most intense satisfaction to the sanrilg son of Elk. He-forbade the boys shooting any more chicken-hawks, and had them change the location of the hen frequently. Every Sunday he would give it a different coat of paint so as to make it look like another chicken. Last Wednesday, while the family was at dinner, a big eagle swooped down on the dummy and carried it off. At the height of about one hundred feet it discovered the trick and let it drop. The next instant it went crashing through the roof of the kitchen, where the family were at dinner, and landed in a pot on the stove.

American Art.

Photographs, Engravings, etc., can be exquisitely colored with Liquid Art Colors made from Diamond Dyrs. Full directions for this beautiful at work, with a handsome colored cablust photos sent to any address for 10 cents. WELLS & RICHARDSON CO., Burlington, VI.

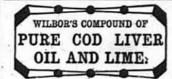
A Michigan minister, who was about to be married, asked the official to whom he applied for a license if he didn't make a discount to the trade.

For Coughs and Thront Disorders use BROWN'S BRONCHIAL TROCHES, "Have never chang-ed my mind respecting them, except I think better of that which I began thinking well of."—Her. Hen-ry Ward Beccher. Sold only in boxes.

Hundreds of young women work for 45 cents a day making shirts in New York City. They think it is more respectable to do that than to go out to ser-vice.

Mr. Jas. Murphy, of Cuba, Fulton Co., Ill., says: "Samaritan Nervine cured my daughter's epilepsy."
At Druggiste, \$1.50.

There are forty Chinamen among the Episcopal Sunday-schools of Philadelphia, who contribute to-ward the support of a free hespital bed in Wuchang, China.



To Consumptives. — Wilhor's Cod-Liver till and Lime has now been before the politic twenty rears, and has steadily grown in Javar and appreciation. The Joint continues the preparation was of migh intrinsic rains. The combination of the Phusphate of Life with pure Cod-new till, as prepared by lir. Wilson, has preduced a new today the property of the Cod-new till present the Lines. This attuck can be taken by the most distinct invalid without creating the discussing nauses which is such that Lines. This attuck can be taken by the most distinct invalid without creating the discussing nauses which is such in Scholler to the Cod Liver Oil when taken without Lime. If he preceded by the results facility, solid by the proprietor, A. E. Will now, Chemist, Boston, 201 all franciscus.



ocrofula, Kings Evil, Ugly Blood Diseases, Dyspep-sia, Nervousnes

CONQUEROR Sick Headack,
Nervous Weckness, Brain Worry, Blood Sores,
Billousness, Costierness, Nervous Prostration,
Kidney Troubles and Irregularities. \$1.50.

Bameritan Nervine is doing wonders.
Dr. J. O. McLemoin, Alexander City, Ala.
"If cell im y day to recommend the, Kansas.
"It cured where p. P. J. A. Edic, Beaver, Pa.
Ber. J. A. Edic, Beaver, Pa.
For Correspondence freely answered. 58.
For testimodials and circulus send stamp.
The Dr. S. A. Richmond Med, Ca., St. Ioseph, Mo,
Lord, Stoughtenburgh & Co., Agents, Chicago, Ilis.

Sedgwick Steel Wire Fence



In the cut's general purpose Wire Pause in use, wing a live got year that when a live got year the live in the liv

FREE GIFT I A copy of my MedBenne Rook will be sent to any perior afflicted with Gonsumption, Bronchitte, Asthma, Store Throat, or HeanCalearri. It is elegantly printed and illustrated; 144 pages,
12mc, 1679. It has been the means of saving many valuable
lives. Send name and pote-office address, with six cents post
are for mailing. The book is invaluable to persons surfering
lives. Send name and pote-office address, with six cents post
are for mailing. The book is invaluable to persons surfering
lives. But may be a send of the send of

HALL'S

Vegetable Sicilian

HAIR RENEWER

was the first preparation perfectly adaptas the arst preparation perfectly adapti-al to cure diseases of the scalp, and the first successful restorer of faded or gray built to its natural color, growth, and youthful beauty. It has had many im-liators, but none have so fully met all the requirements needful for the proper treat-

ient of the hair and scalp.
Hall's Hair Renewer has steadily cown in favor, and spread its fame and refulness to every quarter of the globe.
Its unparalleled success can be attributed to but one cause; the entire fulfilment of its promises.

The proprietors have often been sur-

prised at the receipt of orders from re-mote countries, where they had never made an effort for its introduction. "The use for a short time of HALL'S

The use for a short time of HALLO HAIR RENEWER wonderfully improves the personal appearance. It cleanses the scalp from all impurities, cures all humors, fever, and dryness, and thus provints baldness. It stimulates the weak-cased glands, and enables them to push forward a new and vigorous growth. forward a new and vigorous growth.

The effects of this article are not transient, like those of dechoite preparations, but remain a long time, which makes its use a matter of economy.

Buckingham's Dye

WHICKERS

Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away. Consisting of a single preparation, it is applied without trouble.

PREPARED BY

R.P. HALL & CO., Nashua, N.H.

Sold by all Deniers in Medicines.



CENTS \$100 PER MONTH MANNING'S STOCK-BOOK

OVER 80.000 ALREADY SOLD!

eter Hender sone (

every desirable Növelty of the season, 841s, that you can for \$5.00 alogue, and have in-\$5.00 New Book, "Garden and Farm"

PETER HENDERSON & CO. 35 & 37 Cortlandt St., New York

TO CARRY THE FAST WAIL



GOING WEST. ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS, Through the Heart of the Continent by way of Pacific Junction or Omeha to

DENVER. of via Kanase City and Atchigon to Denver, con-hecting in Union Depots at Kanasa City, Atchison, Omaha and Denver with through trains for

SAN FRANCISCO, KANSAS CITY,

TOURISTS AND HEALTH-SEEKERS Should not forget the fact that Round Trip tickets a reduced rates can be purchased via this Great Through Line, to all the Health and Flounder the Mountains of COLORAD, the Valley of the Vosemitz Line.

CITY OF MEXICO, HOME-SEEKERS

Should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kamas, Texas, Colorado and Washing-ton Territory. or America, and is universally admitted to be the Finest Equipped Railrond in the World for all classes of Trayel. Through Tickets via this line for sale at all Rail-oad Coupon Tacket Offices in the United States and

road Coupon and Con. Manager.
Vice Free. and Gen. Manager.
Vice Free. and Gen. Manager.
PERCEVAL LOWELL,
PER JNO. Q. A. BEAN, Gen. Eastern Ag't, at? Broadway, New York, and me Washington Mt., Bostca. THE

ABSENCE OF DESIGN IN NATURE.

PROF. H. D. GARRISON.

.

In this Lecture, which was delivered before the Chicago Philosophical Society, the Author shows that the existence of an "over-ruling Providence" cannot be proven from Nature. Price 10 Cents.

NEWSPAPERS AND MAGAZINES.

- PAMPHLETS

SAMUEL BOWLES.

EXPERIENCE OF SAMUEL BOWLES IN SPIRIT-LIFE: of

Life as no root man to postpaid, 20 (enta to postpaid, 20 (entation) to the first Five Subserve. Also, a thrilling

Spirg-weigh. Price 50 cents; postage 3 cents extra.

LATER PAPES. A Supplement to the Experiences of samue I howers. Price 10 cents.

EXPERIENCES OF SAMUEL 80WLES IN SPIRIT-LIPE. with supplement. Written through the Mediumetry of Carirle E. S. Twicz. Price 25 cents.

For sale, wholesale and retail; by the lixthough the Mediumetry of California Califo

Reduced in Price.

THE IDENTITY OF

PRIMITIVE CHRISTIANITY

MODERN SPIRITUALISM.

EUGENE CROWELL, M. D.

Did, one of the most important works on Spiritualism ever published, has received, as it fifty deserve, the econitions of the secular and retificous press everywhere. It is a valuable work and should be in the hands of all Spiritualists as it recligations. We have procured a limited, number, and retification at 1,00 per well, the feeting Price while \$2.50 to said separately. Could bound 2 vols. Price \$1.00 each; postage, 20 cents extra on each volume.

For saie, wholesale and retail, by the Enligeo-Philosophi-cal Publishing House, Chicago.

SYNOPSIS

COMPLETE WORKS

WILLIAM DENTON, THE GEOLOGIST.

Postage 7 per boot, extre, if sent by Express, charges pay-able on delivery Fortage 7-per font extre. It sent by Express, charges payable on delivery!

Our Planes, Its Fost and Future.

Soul of Things, or Psychometric Researches and Inscretce.

Vol. 1, 1 50

What Was Ho? or Jesus in the Light of the Ninetouch's Collection.

Expert 1 00

Radical Rhymes.

12 Bactical Rhymes.

13 Bactical Hight, or the Origin of Man.

14 De Things, in the Light of Modern Schlotte.

15 Berwin hight, or the Origin of Man.

16 De Thyrest.

17 De Deigns, in the Light of Modern Schlotte.

18 Darwin hight, or the Origin of Man.

19 De Thyrest.

10 De Thyrest.

10 Common Schlotte.

10 De Thyrest.

11 De The Origin of Modern Schlotte.

12 De Thyrest.

13 De Thyrest.

14 De Thyrest.

15 De Thyrest.

16 De Thyrest.

17 De General or The Deigns, or Sphritualism, is Tree

18 Derwin High.

19 Orthodox J Take. Sings Sphritualism as Tree

What Is High.

10 The Irrocon-basic Henoride of General and Geology.

15 De Trison Lakeseen, a Dynam.

16 The Irrocon-basic Henoride of General and Geology.

18 Derwin Lakeseen.

19 Orthodox J Take.

19 Orthodox J Take.

19 Dermondant Henoride of General and Geology.

10 Dermondant Henoride of General and Geology.

11 Dermondant Henoride of General and Geology.

11 Dermondant Henoride of General and Geology.

11 Dermondant Henoride of General and Geology.

12 Dermondant Henoride of General and Geology.

14 Dermondant Henoride of General and Geology.

15 Dermondant Henoride of General and Geology.

Light for Thinkers.

G. W. KATES Editor. A. C. LADD, Publisher

LICHT.

A weekly Journal for Spiritualists and others students of occult Philosophy. Published at its Great Russell M. Lon-don, W. C. Korland, Price, pestpaid, Hs per annum, in advance, Subscriptions-thies at this office.

LONDON AGENCIES

Religio-Philosophical Journal,

DR. SOMERS'

Turkish, Russian, Electric, Suiphur, Mer-curial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, en-trance on Jackson-st., near La Salle, Chicatan. Chicago.

These baths are a great luxury and most poten curative agent. Nearly all forms of Disease Rapidly Disappear Under Index Indisease when properly administered. All whe Index Indiseases when properly administered. All when Index Indiseases are the Indiseases of our best citizens can testify to their effect. Thousands of our best disease can testify to their effect. Thousands are properly in the Indiana and Indiana Indiana Indiana Indiana Indiana. The Electronia Bath as given by us, is par excellence in Newrogar-Open for Ladies and Geotlemes from 7 a. m. to 9 r. m. sundays 7 a. m. to 12.

ia man



ough and rutes of fare al. led information, get the Maps and Fold-

CREAT ROCK ISLAND ROUTE, At your nearest Tiese. E. ST. R. R. CABLE, E. ST. VP+Free & Gent W.T. Gen CHICAGO. Ticket Office, or address
E. ST. JOHN,
Geo'l Thi. & Fam. Ag.

ROME, NOT BETHLEHEM,

THE BIRTH PLACE OF JESUS! ting Lesci-sures by the Pagan Priests of I ed by the late M. Faraday.

For sale, wholesale and retail, by the Extroso-Peat Publishing House, Chicago.

BEYOND THE SUNRISE.

OBSERVATIONS BY TWO TRAVELERS. This currous and faccinating book which has aiready excit-d great interest, treats of Dersons, Premonitions, Visions, sychology, Clairroyance, Theosophy, and kindred themes.

"No more interesting book has ever appeared on these uniqueds "Order Independent".

"Charming locidates and personalities."—Texos Sylings.
"It will give good cheer and inspiration wherever read."—Son Francis Post.

"it pames beyond the mere story of apparitions into the region of causes and effects. There are chapters of real power and heavity."—The Comment.

Cloth, \$1.00. Paper, 50 cents. Postage free.
For sale, wholesale and retail, by the Extrator-Perioscopys.
cat. Publishing Hopes, Chicago.

MRS. M. M. KING'S

Inspirational Works. PRINCIPLES OF NATURE.

In 3 volumes given inaptrationally. This work is an ex-tion of the Laws of Universal Development, Physicial and I junk. Vol. I replayed the Besouthon of Master From Frim Statem and I was and method of its development. The of in time of the brith of south planes, the causes of their rea-tions in their orbits and on Instruction. Why their master such variable appelies, gravity. Why mosas are develop-sions and not by others, the present condition of each whether inspection, gravity.

EARTH. . Its history from its first countrie stages through all its conditions up to its planetary stage.

Yell II., commonscening with the first planetary stage of earth, gives its history through the Geologic Eras. The laws and age of the Evolution of Life, highests and Man. The Law of Life and Force is clearly stated and literated by examples; show, and a lored highest of Life, highests and Man. The Law of Life and Force is clearly stated and illustrated by examples; show, and a lored highest of Life, highest and an Life and the Laws of the Law

MAGNETTIC PORCES.

Material and Spiritual. On laws of Spiritual Manifestations Spirough grows matter and Medimentials, and the law by which placed to the law by which placed to the law by which placed to the law by the the law

REAL LIFE IN THE SPIRIT-LAND.

Coing Life Experiences, Somes, Incidents, and Go Blustrative of Spirit-Life-head the Principles of the

Orthodoxy, Take, Stope Spiritualizes, as True 10
What is Right to Sixth. 10

Finding the True Cross.

"I rest my hope of salvation only on the Cross." Thus says the devout Christian. But sedence answers: "Yes, truly so, but what is the cross?" And science continues: Greater than all the creeds and dogmas of men, is the doctrine of the trus cross, but the Christians have never found it nor taught its sub-lime truth. It is laid in the very pillars and framework of the universe. Without it nothing can exist, no being can live. Unfold your tablets, O Muse of history, and show us the past. In Egypt, at Heliopolis, at Karnac, at Philae, everywhere, in hieroglyphs and sculptures, we see the cross figured. In the engraving below, two of the most common forms are given. In some cases these crosses are found six feet in length, as at Ipsamboul, where they are held in such a way as to show that they were certainly regarded as important symbols. All through central and western Asia, north Africa and south Europe, the cross is a prominent and ancient emblem. They date back, in unquestioned monuments, 1200 and 2000 years before Christ and Christianity.

They date back, in unquestioned monuments, 1200 and 2000 years before Christ and Christianity.

In the hieroglyph writing of Egypt, the Yoni cross is continually used to represent Creative Force or generative life. It, was the combined symbol of the masculine and the feminine elements of creation. In all other countries, the cross was used with the same meaning. The infernal genius of the Romans took the cross as an instrument of punishment. It was as much as to say to the criminal: "You came into the world by that which this cross symbolizes. But you are not fit to be in the world, and we will put you out of it by this same sign." It was this that made the punishment by crucifixion "ignominious," as the Christians tell us, but do not expiain. The reader can consult C. Stanliand Wake's Essay on Phallic Worship; Smith's Bible Dictionary, Vol. 3, page 11; C. W. King's Gnostics, p. 71; Asiatic Researches, Vol. 1, p. 254; and Gliddon's Anclent Egypt, entire volume. So much for history. Now there was a natural basis, a good reason, for making the universal symbol of creative power in this shape. It was profoundly scientific. In every object of the universe, two forces have been at work. We call these polar forces, Attractive and Repulsive, receptive and positive, masculine and feminine. Look at the crystal. Its two lines of force, A B and C D, cross each other at right angles. They are diamagnetic. One may be magnetic and the other electric. The earth itself is belted, east and west, and north and south, by these crossed currents. Every object must bave two lines of construction, it must possess length and breadth.



In the microscopic cells which compose plants and animals, there is a circular polarity, as shown by the arrows. But there is also, and always, a right line polarity, as seen in the center of the cell.

When a leaf, a tree, or an animal is formed there is an axis of construction. The veins of the leaf, the limbs of the tree or animal, diverge from this axis to the right and left, and thus become diamagnetic. The roots of the tree diverge downward and outward in the same way. Thus the entire plant is polar. Its vital currents obey the laws of the cross. In the highest division of the animals, the vertebrates, the spinal cord and column form the major axis of construction. The arms, the legs, and the ribs form its minor or crossing axis. And finally, in the human brain, the very highest of all living structures, the cross is seen in its complete development. The brain is a mathematical ellipse. The Sensus, at S, is the center of sensation of receptivity. It predominates in woman. The Motus, at M, is the center of motor impulses, of positiveness. It predominates in man. The major axis as a whole, reaching from Memory, M, to Liberty, Li, is the line of msculine or positive forces. The minor axis, from appetite to love, is the line of feminine or receptive forces. Around these two lines the faculties all respond in the endless series of thoughts, feelings and volitions.

The cross-sts an eternal and universal reality. The ancient inspirations, or instincts, if you prefer, were right in using this sign the world of life was built. And by this sign the world of death will be conquered. It represents life and not death. It was a horrible perversion for Christianity to make the cross a sign of death or punishment. The Christians indeed made a "covenant with death, and an agreement with the grave." They turned the symbol of creative life into a symbol of death. No wonder they failed to save ince. But the "overflowing scourge of science shall sweep away their refoge of lies."

The ross shall be restored by science to its

The cross shall be restored by science to its rightful place as the dynamic basis of the universe. We shall be lifted up to reverence this symbol of majesty and purity. And Marriage itself shall be raised from the discords and degradation of ignorance and animalism. If shall become the celestial crown of the new dispensation.

The Christian World of London, discussing the English law of Blasphemy, takes a liberal and sensible view of the case. It says: "If a (parliamentary) billi regulating the matter could have a provision tacked on to it abolishing the laws regarding oath taking no great harm would accrue to Christianity, while a fruitful source of scandal to religion would thereby cease to exist." It is a curious fact, that the Bible nowhere expressly condemns blasphemy. The term originally meaning speaking evil of a person, has been made to include and is confined to, speaking evil of things held to be sacred. Even in that sense, if is to be feared that some who denounce blasphemy are themselves blasphemers, for instance, the vilifiers of Spiritualism.

For the Heligio-Philosophical Jos The Rationale of Prayer.

BY WM. IRWIN GILL.

Taken in its most simple and primitive meaning, prayer is equivalent to petition. But it often broadens out so as to be used to include praise and contemplation. It is chiefly in the primary meaning that we propose to consider the rationale of prayer. The nature or meaning of it is not in this respect altered by the fact of its being addressed to different parties, finite or infinite. A petition to men or to superhuman creatures is prayer as really as when it is addressed to God. Prayer presupposes that on one point, at least, that concerning which the boon is solicited, the petitioner is inferior to the petitioned; but in all other points he may be equal or superior.

ior.

Prayer has been generally considered religious when it has been offered to supramundage belogs. This is exemplified in the
worship of ancestors, the spirits of departed
saints and heroes. These religious suppose
these departed spirits to be living in another
state, and to have some undefinable power to
benefit or injure the worshipers or petitioners.

state, and to have some undefinable power to benefit or injure the worshipers or petitioners.

Prayer is always noble and ennobling when its spirit and object are moral. Many prayers are not of this kind, though they are considered religious. They are often purely and intensely selfish, and sometimes malignant. In all such cases they are an unmitigated injury and condemnation to their subjects whatever else may be their effects.

Prayer may be moral in its nature and design, though it be addressed only to finite beings, whether of our own world or of another world, and whether or not they were once inhabitants of this world; but as these are not omnipresent, we may not be heard whenever we call upon them, and as they are limited, they may not be able to help us, though they hear. Hence in this aspect the most rational thing is to pray directly to God, who can always hear, and who knows how to employ the finite agents whom we would invoke.

Prayer, however, is presiminently moral when with moral intent it is addressed to infinite Perfection; that is, to a being who can do whatever does not involve a self-contradiction; one of whom, when compared with the highest conceivable finite excellence, we always say he is above it. This object is ever above us, and always forms the supreme incitement to thought, to aspiration and effort; and in this consists the surest guarantee of moral success. The very state and action is a form and degree of success, an upward movement.

Prayer to God is form and degree of success, an upward movement.

Prayer to God is form and degree of success, an upward movement.

Prayer to form is not of the most part silent. Our life were poor, indeed, if we had no silent prayer. Unless our better nature is a sealed fountain, wa, shall often pray when we cannot speak:

The motion of a hidden fre.

The motion of a hidden fre.

The the spirit of prayer will always seek expression in formal utterance whenever

The motion of a hidden fire.

Yet the spirit of prayer will always seek expression in formal utterance whenever times and connections are appropriate, which will not be very infrequent. The inner life likes to embody itself in sensible form, or at least in some definite thought-form; hence in every line of human action, when the tides of the inner liferise into eathusiasm, whether from patriotism, beauty or love, the soul bursts forth into poetry and song; how much more in the higher and grander realm of religion, which includes all things great, sacred or tender, and inspiring; hence the 'Hymns of the Ages,' and hence the spirit of prayer will move at times the lips to express as best it' may its struggling powers. And so—

And so—
Prayer is the simplest form of speech
That infant lips can try:
Prayer the sublimest strains that reach
The Majesty oa high:
This utterance may be solitary, or it may
be in common with many others who share
a common life and feeling, and when this
community is thoroughly vital, such action
is the highest and happiest state of existence.

a common ite and results, and when this community is thoroughly vital, such action is the highest and happiest state of existence.

Faith in the power and favorable disposition of the party solicited, is a presupposition in all prayer. Prayer must respect the fixed and dominant elements of character in the grantor, for it is only in accordance with these that any favor can be bestowed. These form the immutable principles and laws of his action, and they will vary as character varies. If a man wants recommendation for license to open a liquor saloon, he cannot get it of the thorough staunch temperance man, but he will get it readily from a different character. A big loafer can get no alms from a man of wise charity, though he may from others: A worthless incompetent will not at his request be helped into office by a pure and intelligent patrict. No true parent will grant a child's frequent request to be permitted to eat or drink poison. Thus there is a law of rational adjustment relative to all prayer and its answer. With infinite emphasis must this hold relative to God, ln-finite wisdom and goodness in their highest possible working, must rule; and the solicited boon be granted or refused in relative dijustment to these.

All spiritual life conforms to spiritual laws, and in accordance with these spiritual blessings are dispensed, and prayers are amang the media of spiritual benefaction. As spiritual laws have their primal root in the eternal mind, this governs all, and all spiritual deternal mind, this governs all, and all spiritual feeling and action in us is accordant, and for God to answer them is not therefore an interruption of the spiritual economy. The law is fulfilled equally, whether the answer is prought the action direct of the divine volition, or the laws of our own nature, or the agency of other men or departed spirits. In any case the effect and principle are the same.

Prayer, which is only a routine, like counting beads, and prayer which expects to

Prayer, which is only a routine, like count-ing beads, and prayer which expects to change the laws of God, are equally degrad-ing, both as cause and effect; but prayer, which seeks to conform to the laws of the divine mind and character, is a real and sub-lime power for good.

The late Mrs. Elizabeth S. Graham, of Baltimore, bequeathed \$19,000 to local religious
associations and \$5,000 to the Presbyterian
Board of Foreign, Missionb. It would have
done infinitely more good if this money had
been bequeathed to Home Missions. It is
slow, expensive, uncertain work converting
Chinese, Hindoos, Arabs, and Jews of Asia
and Africa. The white heathen at home can
be rescued and reclaimed for a tithe of the
cost in money and labor.

Arabbishes Gibbean of Baltiman in the

Archbishop Gibbons, of Baltimore, in ac-cordance with instructions of the Pope, has issued letters invoking a plenary council of the American Bishops at Baltimore, Nov. 9, 1884.

Matthew Arnold reports that he cleared \$6,000 by his lecture tour in America.

Thomas R. Hazard rs. Impostors.

Since the exhaustive exposure of the Whitney pair in their fraudulent "materializations" in this city, on the evening of January sergard it as an honor to large taken an active part, Mr. T. R. Hazard has upon every possible occasion, occupied the columns of the Banner and other papers, in making, himself conspications as the apologist and defender of Banner and other papers, in making himself conspications as the apologist and defender of the bander of the property of the party of

The Catholic Bishop of Montreal does not riew with favor the exodus of French Canadians to the Fulted States. He has issued a pastoral detailing in vivid terms the spirit ual and other dangers to which the exiles are exposed. He strongly urges their repatriation and favors their colonization in suitable districts in their native province.

Spiritualism in Michigan.

Spiritualism in Michigan.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of. March 22nd, is a communication from Mrs. M. J. Mead, acting Secretary of the Spiritualist and Liberalist: Convention, lately held at Lansing, in this State, in which she says: "The State Society, at the meeting at Kalamazoo, appointed a committee to confer with us, but none reported." I wish to correct this statement. The State Association of Spiritualists appointed no committee to confer with a meeting of Spiritualists and Liberalists at Lansing, or with the officers or any committee to be appointed by that meeting. There is no reason why they should confer with them. They believe that if Spiritualists cannot maintain a society devoted to the cause of Spiritualism, without the help of the Materialists, that it would be better by far that no society whatever should be maintained. If Spiritualism, without the help of the Materialists, that it would be better by far that no society whatever should be maintained. If Spiritualism is right, Materialism is wrong, and no Individual can honestly advocate both. A Materialist cannot consistently support the cause of Spiritualism. Spiritualist cannot consistently ask a Materialist to do so. The Michigan Association of Spiritualist is in sympathy with all true Spiritualist movements, and would harmonize with all true spiritual organizations. It will not seek to harmonize truth and error, the teachings of eternal death—Spiritualism and Materialism!

If the Nemoka Camp Meeting Association is truly a Spiritualist organization and honestly and fairly managed, we would prafer to be in harmony with it in whatever genor it may make toward the advancement of the spiritual cause, but the vaciliating, uncertain and unbusiness like course of those controlling the Nemoka scheme, have rendered it impossible for the State Association of Spiritualist organization, as Mrs. Mead says, then why are parties found among its officers, who are opposed to any purely Spiritualist organization? Why w

Nemoka; but of those who control it, surely it seems a fact.

Mrs. Mead says that Nemoka is a success. Comparatively but few lots have been sold, astde from those taken by Mr. Mead. How it it a success? One year ago over one hundred and fifty lots had been subscribed for. Owings to dissatisfaction about three-fourths of more of these subscriptiona lative been withdrawn. Does this look like a success? What interest have purchasers of lots in the grove? Not one cent. Probably Nemoka can be a success, but not by adhering to the past course on the part of those who control it.

J. A. Marvin, Sec'y Mich. Ass'n. of Spiritualists.

ists. Detroit, Mich., March 21, 1884.

South Side Anniversary Exercises.

The society of Spiritualists, which has been meeting for some time at 2730 State St., is an excellent example of what persistency of purpose can accomplish in any laudable undertaking. Commencing with only about one dozen in attendance, and meeting in a small room, the number of earnest inquirers afto trith increased so rapidly, that the society was compelled to secure more commodious quarters. The present place of meeting is probably large enough to seat three hundred, and last Sunday every available seat was occupied by anxious listeners, who assembled to witness the exercises which are common among Spiritualists at each succeeding anniversary.

President Danforth made the opening address. He is an ever-ready speaker and his remarks were well received. Then followed a solo (rendered by a young lady present), recitatious by Miss Maudie Underhill and Miss Mamie Fellows, duet by the Babcogs Systers, short addresses by two gentlemen, and tests of spirit presence by Mrs. Coverdale and Mrs. Coman. Then followed singing, after which Mrs. M. A. Fellows Ahrens gave the regular Anniversary address. She gave a brief history of the tiny raps as they first occurred in the presence of the two little Fox girls, alluded to the spirit which appeared on one occasion to Luther, and which he supposed to be the devil. She regarded Wesley as a medium, but his experiences with the denizens of spirit life were not received as truth by the devout members of the orthodox church. She spoke of the elevating influence of the spiritual philosophy, and the changes that would be accomplished in the world through its instrumentality. At the close of her address she was presented with two beautiful bouquets of flowers and a book, by admiring friends. She responded with a few brief, but appropriate remarks, thanking the donors and selemily dedicating her life to the promotion of the spiritane cause.

Divorce being impossible in South Carolina, a South Carolinian wishing to obtain one

Divorce being impossible in South Carolina, a South Caroliniau wishing to obtain one has taken up his residence in Florida and made application there. An Idaho man has just been married again to the woman from whom he was divorced twenty years ago.



See What Cuticura Does for Me!"

Dry Goods, Etc.

MARSHALL FIELD State and Washington Streets.

Carpets

Rugs!

Complete Stock! . Low Prices ! FOR THE

Spring Season.

Spacious Malesroo FOR THE Display of Goods.

DIAGNOSIS FREE.

and I will give you a CLAIRVOYANT DIAGNOSE J. C. BATDORF, M. D., Principal, Magnetic



MCSHANE BELL FOUNDRY duracture those celebrated Helis a vimes for Churches. Tow ocks, &c., &c. Prices and catalogo t free. Address

Type-Writers.



THOSE OF **OUR CUSTOMERS**

Who have not received our Pocket Map of the United Str printed in Colors, showing the new

STANDARD RAILROAD TIME,

LORD & THOMAS,

Newspaper Advertising,

Chicago, Ill.

Home Amusements.

THE LAWS OF ATRLETICS. How to preserve and improve
* Health. Strength and Beauty; and to correct personal
defects caused by want of physical esercise. How to train
for waiking, running, rowing, &c., with the systems and
optalons of the champion athletes of the world. Including the latest, laws of all athletic sames and how to play
them. A thorough and comprehensive why to all the
lam Wood, they and sports of the great that. By WilHam Wood, they and sports of the great that. By WilHam Wood, Training, 18mo, apper cover. Protipaid, 2Ec.

Physical Training. 18mo, paper cover / rosspang. 25c.
ATHLETIC SPORTS FOR ROYS. Personatory of graceful recreations for youth. Conbridge complete instructions in dymnastic and limb exercise, skating, awimming, rowing, saling, riding, driving anging, feneng and broadward crareles. The whole illustrated with 194 fine woodcuts and diagrams. 16mo, bound in boards. Fost.

THE SCIENCE OF SELF-DEFENSE. A treatise on spar IENCE OF SELF-DEFENDER
and wrestling. Including complete instructions in ing and physical development, also, several remarks. upon a course prescribed, for the reduction cy. By Edmuss E. Price. Blustrated with cogravings. 16mo, bound in boards' Post

PARLOR THEATRICALS; OR WINTER EVENINGS
ENTERTAINMENT. A collection of dramatic amuses
ments and comic plays. Huntrated with cuts and dia,
grams. Large 16mo, paper cover. Postpald......80c

FROST'S BOOK OF TABLEAUX, AND SHADOW PAN-TOMIMES. Containing a choice collection of tableaux of living pictures, with directions for arranging the stage. costuming the characters and forming appropriate groups. By Miss S. Annie Frost. To which is added a number of Sh dow Acts and Fantonimes, with complete stage instructions. 180 pages, 16mo, paper cover. Peel-paid.

BOST'S PARLOR ACTING CHARADES. Intended solely

Any of the Above Sent Postpaid on Receipt of Price.

PRAIRIE CITY NOVELTY CO., 88 Randolph St., Chicago.

No. 7

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of Spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible. be published as soon as possible

MT FAGE.—"Spirit-Teachings." American Eclecticism. DOND PAGE.—An Affecting Incident. Good and Evil. The, Bernarkable Experience of a Connectiont Butcher. An Interesting Scance with Mrs. Mand E. Lord. Annipersary Exercises of the First Society of Spiritualists, New York Anniversary Exercises in Washington, D. C. Materializa

Annurerary Exercises in washington, D. C. Asserbiliza-tion and Transformation.

BD Park.-Woman and the Household. Saved by a Miracle. Magazines for April not before Mentioned, Books Societied. Miscellaneous Advertisements. EXEM PAOR.—Special Notices. Notice to Subscribers, Central Music Hall Preaching.—What is 17 And Fet An-

Central Music Hall Preaching.—What is it? And Yet Another. Ingeredl and the other Preachers. Decadence of the Ministry. Worthless Gains. Woes of Reporters for the Daily Press. Will there be Progression Rereafter? A. F. Ackery Caught Again.
THE FAOR.—Convincing Tests by Mrs. Simpson. Mrs. Watson's Lecture. A Quest in Presentle National Soldiers' Rome. General Notes. Miscoliane-buy-Advertisements, TH. FAOR.—Is Double Revenue? Our Easter. An Inquiry. Writing Produced on the Inside of Folder Fellets. Brand.

SETTS FASE.—Is Death Reemail? Our Easter. An Inquiry,
Writing Froduced on the Insideof Folded Feites, travel
Dr. A. R. Doben.—Ris Diagnosts of a Lock of Hair from
Poor Old Tray—specturen of Spirit Literature. A Lost
Frodie of Aristotle. A Question. Letter from New South
Wales. Spirit Control. The Casasdaga Lake Free Association. Spirits Manfesting; at Police Residuantics,
Bishops and Spirituation. A Remarkable Goost. Notes
and Extracts "A Conscientions Experiences Guide
STEETS PASE.—Endless Life. American Art. Misceilaneons Advertisements.

ENTH PASE.—Endies Life. American All. Suscensional Cons Advertisements.

HITH PASE.—The Labor Problem, or, Capitalista versus Laborers.—A Respir to Geo. W. Webster. Truth Needs no Defense. Sermons.—Prof. Swing and Dr. Thomas. The Böth Aoniversary in Milwankee, Wis. An Explanation from Gerald Masser. Miscollaneous Advertisements.

"SPIRIT-TEACHINGS." .

An able, and usually well-informed liberal writer, who is not a Spiritualist, but who speaks as an outside observer, after giving some reasons and pointing out the circumstances which lead him to think that Spiritualist is likely to fill a large place in the thoughts and beliefs of men in the near future, goes on to say: "Spiritualism, however, is met even now by a philosophical difficulty of the gravest character, and one which is likely to remain fatal to it in the majority of thoughtful minds; that is, the absolutely trivial character of the professed communications from another sphere."

Such and similar objections are quite often raised by those who have only a superficial acquaintance with the subject. Granted, that a good deal of crudity and some egregious twaddle, sometimes with great names attached, has inconsiderately been published to the world as supernal wisdom, nevertheless writers like the above make a great mistake when they say that spirit-communications are uniformly of a trivial character. Experjenced Spiritualists know that these communications are of every grade, from the most trivial to the most elevated. The diversity is as great as that which we find in the intercourse with the people of earth. Owing to the faise and pernicious teaching of the "ministers of the gospel"—a gospel which sets up the feeble light, the radimental knowledge of past ages as a perfect revelation for all time—it takes the world a long while to adopt rational and enlightened views about life and death and the life hereafter. Thus, it is still a largely prevailing idea that the "righteous, who die in the Lord," are swiftly transformed into beings of angelic wisdom and purity. Spiritualism teaches much more reasonable views, according to which the death of the body and release from its Jufirmities, does not change our mental and spiritual condition. In the light of spirit teachings the dissolution of, and release from, the garments of flesh, neither deprives us of the virtues, nor relieves us of the virtues, nor reli

win se or all kinds, good, bad and indifferent, for as such they leave this world.

Simple messages of affection from deceased relatives and friends, often accompanied by startling tests of identity, are of daily occurrence and often-working conviction and bringing comfort to minds that have wandered in darkness. The most of such evidence, however, is evidence to the immediate recipients only. It is the little points of personal peculiarity, so convincing to those who find them, so hard to put on paper, so impossible to analyze and dissect in public, which overgome doubt and make proof positive. Owing to the state of public opinion, such evidence is treasured up and rarely exhibitation the gaze of the world.

Spirit-messages on topics of general inter-

Spirit-messages on topics of general interest, and of a quality calculated to engage the thoughtful attention of progressive minds, are not so common, but by no means lacking. My special object in this writing

"Spirit Teachings, Published by "M. A. (Oron.)" Author of "Faychography" "Spirit Henrity," "Higher Appears of Spiritualism," "Persons Heaville Bernelle Bern

4 4

is to call attention to a new and remarkable collection of such communications, published in England just a year ago, under the title of "Spirit-Teachings," In the opening pages of this interesting and instructive book, I find a statement which seems to furnish a reasonable and plausible explanation of the comparative scarcity of communications directly inspired by exalted intelligences. In reply to the question, "Who are the spirits who return to earth, and of what class?" this answer is given:

"Principally thosa who are nearest to the earth, in the three lower spheres or states of being. They converse most readily with you. Of the higher spirits, those who are able to return find it very difficult to find a medium through whom they can communicate. Many would gladly converse, but are unwilling to risk the waste of time in a prolonged search for a suitable medium."

In the light of these "teachings," the world from which disembodied spirits return, is somewhat like our own. The denizens of it are of varying degrees of progression, and those who are least progressive, least developed, least spiritual, and most material and earthly, hover around the confines and rush in when the gates are set ajar. From this, any one can see the necessity of approaching the subject of spirit-intercourse with care. Promiscuous public circles, where a spirit of levity or idle curlosity prevails, where the medium is overworked and his nerves shattered, make him open to the assaults of all the malicous, tricky spirits that his vocation brings him (or her) in contact with. As the necessary sequel, come templation, obsession, fraud, buffoonery and all that we so lament as associated with phenomenal Spiritualism:

In my humble judgment, this book of "Spirit-Teachings," edited by a medium of

tion, obsession, fraud, buffoonery and an that we so lament as associated with phenomenal Spiritualism:

In my humble judgment, this book of "Spirit-Teachings," edited by a medium of large experience and scholarly culture, "M. A. (Oxon)," is calculated to be a great help to a better understanding of the true mission of Spiritualism. While it throws much light upon many points of interest, no abstrose speculation is indulged in. The teaching is aimed for practical application in private and public life. There is an air of sincerity and earnestness about these messages, as coming from those who are themselves impressed with the deep significance of the work they have in hand, Grand interests absorb them, and they revisit us to warp, instruct or guide us; to discharge some portion of that great work which has been assigned them. There is order in the world of spirit, and many are engaged in that great missionary work which has for its object the progressive enlightenment of humanity; the revelation of higher views of truth as man grows able to bear them; the development among mankind of those nobler and purer conceptions of the Supreme that they have learned in the progressive life that is theirs. Nothing has more impressed me than the breadth of charity and love, the purity and zeal for truth, which these spirits show. To listen to and ponder their teachings, is to be raised above the petty cares of earth, and to see with keener insight "the one thing needed," as the traveler who ascends the mountain side looks down on the mists and fogs that wrap the valley below him. On page twenty I read:

"Friend, when others seek from you as to the usefulness of our message, tell them that

that wrap the valley below him. On page twenty I read:

"Friend, when others seek from you as to the usefulness of our message, tell them that it is a gospel which will reveal a God of tenderness, pity and love, instead of a fabled creation of harshness, cruelty and passion. Tell them that it will lead them to know of intelligences whose whole life is one of love and pity and helpful aid to man, combined with adoration of the Supreme. Tell them that it will lead man to see his own folly, to unlearn his fancied theories, to learn how to cultivate his intelligence that it may progress, to use his opportunities that they may profit him, to serve his fellow-men, so that when they and he meet in the hereafter they may not reproach him that he has been, so far as he could a clog and an injury to them. Tell them that such is our glorious mission; and if they sneer, as the ignorant will, and boast of their funcied knowledge, turn to the progressive souls who will receive the teaching of wisdom; speak to them the message of divine truth that shall regenerate and elevate the world, and for the blind ones pray that when their eyes are opened they may not despair at the sight which they shall see."

These communications were received by the process known as automatic writing. "As a specimen of caligraphy," the author

These communications were received by the process known as automatic writing. "As a specimen of caligraphy," the author says, "some of the pages are exceedingly beautiful. The answers to my questions were paragraphed and arranged as if for the press; and the name of God was always writin capitals, and slowly, and, as it seemed, reverentially. Continuing through a period of seven, years, from 1873 to 1880, there is no dippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment and guidance by spirits fitted for the task. I took extraordinary pains to prevent any admixture of my own thoughts. I cultivated the power of ecquying my mind with other things during the time the writing was going on, and was able to read an abstruse book, and follow out a line of close reasoning, while the message was written with unshroken regularity. Messages so written extended over many pages, and in their course there is no correction, no fault in composition, and often a sustained vigor and beauty of style. I never could command the writing. It came unsought usually,

and when I did seek it, as often as not I was unable to obtain it."

Now I am anxious to lay before the reader a few more extracts in the hope of impressing the spiritual-minded with a faint appreciation and foretaste of the rare merits and lofty spirituality of this grand book. To the question, what mode of life was most favorable for spirit influence, the following reply is given;

be tor spirit innuence, the following reply is given:

"The busy world is ever averse from the things of spirit life. Men become absorbed in the material, that which they can see and grasp, and hoard up, and they forget that there is a future and spirit life. They become so earthly that they are impervious to our influence; so material that we cannot come near them; so full of earthly interests that there is no room for that which shall endure when they have passed on. More than this, the constant pre-occupation leaves no time for contemplation, and the spirit is wasted for lack of sustenance. The spiritual state is weak; the body is worn and weary with weight of work and anxious care, and the spirit is well-nigh inaccessible. The whole air, moreover, is heavy with conflicting passions, with heart-burnings, jealous-ies and contentions and all that is inimical to us. Round the busy city with its myriad haunts of vice, its detestable allurements, its votaries of folly and sin, hover the legions of the opposing spirits who watch for opportunity to lure the wavering to their ruin. They urge on many to their grief hereafter, and cause us many sorrows and much anxious care. The life of centemplation is that which most suits communion with us. It is not, indeed, to supersede the life of action, but may be in some sort combined with it. It is most readily practiced where distracting cares come not in, and where excessive to it weakens not the bodily powers. But the desire must be inherent in the soul; and where that is, neither distracting cares nor worldly allurements avail to prevent the recognition of a Spirit-world, and of, communion with it. The heart must be prepared. But it is easier for use of the good spirits solicitude.

"Nothing is more dangerous than for souls to be rudely severed from their bodily habitation, and to be launched into spirit-ife with angry passions stirred and revengeful feelings dominant. It is bad that any should be dismissed from early life with the argument special configures in the here

flamed passions.

"Blind! Blind! Ignorant, no less than blind, for you spend vast trouble to aid your foes. You have yet to learn the earliest principles of that divine tenderness and pity which labors ever through us to rescue the debased spirit, to raise it from the depths of sin and passion, and to elevate it to and progress in goodness."

It will be interesting to hear what kind of view a far-progressed and enlightened spirit has to present in reference to Jesus of Nazar-ath.

"It is not necessary that we should enter into cusious comparisons between God's great teachers. Rather would we give to all the meed of praise that is their due, and hold up the example of self-denial, self-sacrifice, and love to the imitation of a generation which sadly needs such a pattern. Had men devoted their energies to the imitation of the simplicity and sincerity, the loving toll and earnest purpose, the purity of thought and life which distinguished the Christ, they had wronged less of his nature and had wasted fewer words upon useless metaphysical sophistries. Those of your theologians who dwelt in the days of darkness, and who have left to It is not necessary that we should enter

you an accursed heritage in their idle and foolish speculations, would have torned their minds into a more useful channel, and have been a blessing instead of a curse to mankind. Men would not have derogated from the honor due to the great food alone, but would have accepted, as Jesus intended, the simple groepel that he preached. But instead of this they have elaborated an anthropomorphic theology which has led them to wander further and forther from the simplicity of his teaching; which has turned his fame and creed into a battle-ground of sects, and has resulted in a parody on his teachings—a sight on which his pure spirit looks with sorrow and pity."

On page Pid, the authors any:

"On reading over consecutively the communications which has 'received, I was more than ever struck by their beauty, both of form and matter. When P considered that they were written with vast rapidity, without consclous thought on my part, that they were free from blot or blemish of grammatical construction, and that there was no interlineation or correction throughout their whole course, I could not but wonder. As régards the subject matter, I was in difficulty. There was much in them with which sympathized; but at the same time I could not get rid of the idea that the faith of Christian may practically upset by their issue. The reader must remember that I was trained in strict accordance with Protestant church principles.

The points impugned seemed to me to be of the very essence of the Christian religion, and I shrank from accepting such momentions issues on the 'pac dixti of an intelligence of whom I knew so little."

The messages written in reply to the author's religious scruples doubts and fears, are the very boat in the specific prayer.

The messages of the benefit of prayer:

To show that these "Spirit-Teachings" are designed not only to uproof and destroy old errors, but also to aid, foster and therein true and pure religion, luppend an extract from a message on the benefit of prayer.

To show that these "Spirit Teachi tion. Prayer, to be real, must be the heartery, spontaueous and impulsive, to friends who hover near. The fancy of a prayer to the ear of an ever-present God, who is willing to ealter unalterable laws in response to a capricious request, has done much to discredit the idea of prayer allogether."

I sincerely hope this book will have a large sale. It is a standard catechism, just the book to hand to your unconverted friends, to show them what Spiritualism really is; show them that, rightly understood, it is the grandest revelation of truth that ever come to erring man.

GEORGE LIEBERKNEGHT.

Ameri an Eclecticista.

Extract from an article of J. R. Bucham the Eductic Medical Advocate

Medical science in the old schools has no philosophy, and its physiology is acephalous. The constitution of man is not understood because flavoutrolling organ is in most respects a terra incognita. The brain, the master organ, is a centre of control for physical as well as spiritual life. It is through

the brain and nervous system only that we can understand man and get hold of the philosophy of disease and health.

But the most important functions of the brain are psychic. It is the home of the eternal man, the soul and the source of all varieties of character. Yet the medical profession has become so intensely materialistic, so utterly hostile to psychic conceptions, that it either becomes paralyzed in the presence of psychic phenomena, or keer's carefully away from the scene in which they appear, it neither attempts to account for the varieties of natural character, nor to solve the mystery that certain mental characteristics go with certain diseases, and certain mental conditions produce characteristic effects on the body.

So far as the science of the brain is concerned, which is a science of combined psycho-physiological action, the medical colleges know as little to-day as they did fifty years ago; for the discoveries which they have made have been neutralized in value by their positive errors, and their profound ignorance of everyl psychic function.

The experiments of Ferrier upon the brains of animals illustrate the bous ideal of materialistic physiology applied to rigorous investigation. But what can Ferrier, Schiff, Jackson, Bastian and others contribute to a just understanding on the brain, when they ignore its chief functions as the seat of conscious, intelligent, emotional life, which gives the character of the being, and confine themselves to its immediate action on motor and sensitive nerves? What can we expect but a medicy and chaos of disjointed theories. It is not strange, that in these blindfold investigations conclusions have been reached which contradict experience, common sense and the well-settled truths of physiology. The front lobe of the brain has been pronounced the seat of certain muscular powers, when we know that it is entirely void of muscular functions, and its total ablation has no effect on the muscular capacities.

There is an impassable guif between the materialistic or m

of its being an instrument for music produced by its interior wires which they do not see.

As well might we study steam-engines without any knowledge of steam, caleric and thermo-dynamics, as study the human constitution without understanding the vitalizing power which controls it and holds it together—(its departure being followed by putrefaction)—and without understanding the controlling power of the brain which overrules all physiological processes.

It is remarkable how barren have been the results of at least a hundred thousand viviscetions. The chief discovery of cerebral functions (if discovery it can be called when it illustrates what was known before) was that of Dr. Ferrier, who demonstrated the location of the sense of feeling at the base of the middle lobe of the brain, by destroying it on one side in a monkey, and thereby paralyzing sensibility on the opposite side of the body.

This location of the sense of feeling was ascertained by myself through the Gallian method of comparative craniclogy in 1837–38, and positively demonstrated by experiments on the living in 1841, and thenceforth taught in my lectures and published in my charts of the brain and system of anthropology. My exporiments on the sense of feeling in 1841 led to the discovery and publication of the "Science of Psychometry," which has been illustrated not only in my original essays in the "Journal of Man," but in the able and interesting publications of the brain which Wm. Denton. Wm. Denton

interesting publications of the late Prof. Wm. Denton.

That take is a science of the brain which explains the joint action of soul and body, which solves the mysteries and marvels of insanity, hysteria, trance, animal magnetism, and he wonders or miracles of religious history, and which being derived from exact and careful experiments illustrates the vital basis of physiology, and is as practical as any portion of biology, has been illustrated by myself for ever forty years, and demonstrated before committees of investigation. This science was manicalance at Cincinnatias the philosophy of the American movement in medical progress.

When physiology shall have been completed by the full development of cerebral science, we may say that its nobler half, and its surpassing interest are entirely unsuspected by the physiologisk whose range of thought has been contracted to the machanical and chemical phenomena of living bodies, and they have no suspicion of the large addition to our healing resources which it gives us.

AN AFFECTING INCIDENT.

Prayer-How and By Whom It Is Answered.

While I was yet very young my family were all taken from me, excepting my father and one sister; but my father had becomg a wanderer, and my sister lived apart from me in another home, and I was left entirely alone. As I saw my household angels taken from me one after another and-laidaway in the ground out of my sight, it seemed as shough the greater part of myself had gone with them. Many are the times that I have spent an hour or so at their graves, taking with them, but getting no response that I was aware of, and yet I was comforted, and went home with a lighter heart.

I have said that my father was a wanderer. Mother's death and other misfortunes had so wrought upp in him ind, that he went away, we knew not whither. After he had been absent from us four years, he was reported dead, and we never expected to see him again. I often doubted the report, and yet he did not come. Two years more passed away, and we heard that he was living, but for other long years no tidings ever reached us of him.

At length a great agony' of longing took possession of me. I felt as though i must see my father once more—that he must come to. me. I knew not the place of his solourn; there was no possible way of sending him a message; but I believed in my soul that somewhere in the world he still lived.

I had been reading the history of Jesus in the New Testament, but it all seemed very strange to me. I had never received until about that time any religious instruction—did not know of any God, but I began to pray to the unseen, my gravdian angels—to that "cloud of witnesses" somewhere spoken of. Not realizing the existence of what I had never seen, my prayers were neither to God nor to Jesus, but my loved ones gone were very greent in my mind when I prayed, and I felt that they were surely the God who should hear my prayer must be answered and realized, that I set the day; when it should "come to pass." Three months from the time I began to pray for my father's return, was when my prayer must be answered, or I would have no fath

and—beheld my father! He inquired if any one by the name of Helen Y.— resided there, and I answered.

"Yes, I am she! I know you, father!" He did not recognize me, as was quite natural, and it was with difficulty I could make him realize that I was the daughter he was looking for. But when this was effected, I asked him why he had not come long before to see us, and he said that he had heard of us some years ago, but that he had heard of us some years ago, but that he had made up his mind never to return to the place of his great grief again, and wanted to stay away always. "But about three months ago," he said, "while I was on the Southern Pacific coast, your mother came to me in dreams, and said: 'Go and see our children once more.' She came in my sleeping and my waking hours, day after day and night after night, and each lime urged me to come, and again I abandoned the idea, until at last I found no peace until turned my face to the east and commenced my journey. I stopped in Denyer on my way, out something urged me on. Again I stopped a Nebraska, stayed a while, but was still rigst," he continued, "I arrived at about sun lown; hunted for you until nearly ten o'clock without avail, and then went to a hotel. This norning I started out early, and have found rou at last."

He went to see his other daughter, brought

nest. vent to see his other daughter, brought me, and we visited together for a few and again separated. This was in Iowa. went to Wyoming territory and died

on after.

Since then I have become convinced that rayer can be, and often is, answered through the mediumship of souls, both in and out of a body; and since then I have talked with my father, face to face; have seen his hand ritting to me and others, cheering and confirting messages, which seemed truly a "commonion of saints."

H. Y. S.

Denver, March 20, 1884. For the Religio Philo Good and Evil.

BY M. L. SHERMAN.

BY M. L. SHERMAN.

All the intellectual faculties existing in nature must pay their assessment of the tax made against them, according to their development, for running all the positive machinery existing in the physical universe. Nature's positive tax could all be paid without so much suffering, if we were wise enough to comprehend at all times good from evil. Because of our ignorance of the natural law of our being, we suffer more at certain times than is absolutely necessary. We could pay a large debt by taking time, without one-half of the trouble that is experienced in forcing ourselves through in such a hurry. If all mannind were advanced far enough in wisdom to do justice to themselves and to all others, this world would be a paradise; but so iong as ignorance rules in the lower spheres of spirit life, and with the inhabitants of earth, we cannot expect peace to reign with the elements or with mankind. When we progress far enough to become a law unto ourselves,

to that we will "do unto others, as we

so that we will "de unto others, as we would have others do to us," and dwell in a locality where the atmospheric elements are not destructive to our interest, then and not until then can we expect happiness instead of somuch misery. To say as many do, who pretend to be Spiritualists, and are no further advanced than Universalism, that there is no more death nor misery in the next life; that we shall meet all of our friends there, to part no more forever, is to my mind the very quintessence of ignorance.

Is there any suffering in spirit-life for acts committed in this? In the Rationo-Philosophical Journal of January, the 19th, there are two articles from the pons of Myron Colony and Hudson Tuttle. Mr. Colony heads his article with a positive assertion, "No punishment?" Mr. Tuttle commences his by asking the question: "Is there a future punishment?" Both of these opposing articles are written jby many qualified to express their views in a scholarly manner; but I must beg to dissent from the deductions arrived at by both of these gentlemen. Mr. Colony's article supports the doctrine of positive Universal restoration! Neither—of these, in my opinion, supports the true doctrine of Spiritualism, while Mr. Tuttle's holds to the doctrine of Spiritualism, as known by the clairvoyant or taught by the highest intelligence of spiritific. It has been shown to me in my trance state, and also taught by my guides, that there was no contingency in punishment coming into this world. They represent that pain is a positive soul-element in nature; that there was no contingency in punishment coming into this world. They represent that pain is a positive soul-element in nature; that there was no contingency in unishment coming into this world. They represent that pain is a positive machinery of our nature could not be kept in active operation without friction, which causes the wear and tear of our physical organisms, and as our physical bodies cannot suffer pain for the lack of intelligence, it must be experienced by the result of

nied by the man in black.

He married a worthy young woman with the belief that by taking a partner to his joys he might also have some one to share his sorrows. The result was in no way satisfactory, again the thought came to him that it would be well to start for the East. Arriving in Hartford he took up his residence near his relatives, and in a few weeks opened a butcher shop. Two months had barely elapsed when he was again visited by the phantom and thereafter it never left his side. A year after his return his wife died and several months jater he remarried. He has moved from house to house with the hope of gaining rest but all to ne purpose. In conversation to-day he said:

"It follows me everywhere. At night 1

g as to-day no sau:
pirit "It follows me everywhere. At night I
, we eleeletrees lip moving as though he were talking. Some
lives, nights the sewing machine will run for hours

unceasingly, operated by the ghost. At breakfast, dinner, and supper he stands directly behind me, and whenever I go he is by my side. Life is a fearful ,burden, and I don't know what to do about it. He is now standing alongside of me, on my left side I mean. What is his appearance? He is about six feet tall, very elender, of a yellow appearance. He is dressed in black throughout. I can't place him among any of my friends or relatives who have died, and don't know of a soul I have ever injured."

The most curious phase of the whole tale is that recently the butcher's wife, mother and brother say they have seen the phantom, but only when the victim was present.—New York Sun.

An Interesting Seance with Mrs. Maud E. Lord.

sommuni. Journal. Jou exhumed and re-interred flear together, but not in the same lot." While describing from whence to where removed, she was interrupted while speaking of his father as one of the number, by a loud whisper: "The box broke open!" The following morning Mr. Bryan explained to me that he was informed by the sexton of the breaking of the "box" containing his father's remains, but had wffolly forgotten it for the time being.

Here, therefore, in two cases, there was that disclosed which was in conflict with the difficult-to-be-believed theory of "mind reading," so-called. Bryan had forgotten that he had a brother who died in infancy; forgotten his name, and did not have in his mind the incident of the box breaking—all seen and described to him by a total stranger, on the occasion of their first meeting.

Many other equally interesting incidents occurred, deeply so to those for whom they were intended; notably one in which seventeen children of one mother were "seen" by Mrs. Lord sythe number in spirit-life, at the same time saying: "They say three more are living." Astonishment at the great number was naturally freely expressed, one saying: "Yea," said a voice in a loud wisper, "and counting two little slips there are nineteen,

making twenty-two children in all by one

making twenty-two children in all by one mother."

This was promptly acknowledged by both father and mother, total strangers to Mrs. Lord, as was admitted. Few first "guesses" would strike so high a number. I thought it right good; but Mr. Bryan's experience is of far more interest, as to me the facts are huthenticated absolutely, or as nearly so as can be done by human testimony. Similar incidents, though not so striking so far as I know, continued for two hours, and among twenty quite intelligent people. I think it all makes a fairly strong case, and deservedly ranks as about the best attainable evidence of an after existence. But I suppose there are tens of thousands of strangers to Mrs. Lord in this country who can recount similar experiences confirmatory of her wonderful and most admirable gift. Heartily yours, J. M. VALE. Washington, D. C.

Anniversary Exercises of the First Society

Anniversary Exercises of the First Society
of Spiritualists, New York.

To the Editor of the Beligio Phistopolical Journal:
This society celebrated the 36th Anniversary of Modern Spiritualism on Sunday aftermoon, March 30th. The speaker's platform was tastily decorated, under the supervision of Mrs. Henry J. Newton, with flower's palms and potted plants. At half-past two o'clock Mr. Henry J. Newton, the President of the society, opened the exercises, with appropriate remarks. He said that there are more believers in modern Spiritualism to-day han any time during the past 35 years. He referred to Spiritualism as it existed in the time of Moses, and briefly traced it to the present time. Mrs. G. S. De Weir, who sings regularly for the society, sang an anthem written especially for the occasion.

Mr. Henry Kiddle delivered the principal address. It was well written and well delivered. He claimed that Spiritualism antedated all human history. There never was a time when it could be said that spirits for the first time came to the earth and manifested themselves to the eyes, ears, thoughts and intelligence of those who were still living in the fiesh. He made a great distinction between Spiritualism as included in all these years, and modern Spiritualism. Modern Spiritualism had not for its object the bringing of absolutely new truths to the world, but the living of a true life, and the revealing of the great truth that those whom we call dead are not dead, but still livo and are around us and we can communicate with them. It will go on because truth is in it and God is behind it. He believed a spiritual temple would be erected, which all mankind could appropriate, finding expression therein of all that is true, beautiful and good, and in the words of Theodore Parker, it would be "Beautiful as light, sublime as heaven, and true as God."

Mrs. Belle Cole, New York's favorite, sang, "As gold is tried by fire, so must the heart be tried by pain." She sang with her usual marked excellence, and at the close the "audience

ditors.

Mr. Marshail P. Wilder followed with a recitation. His selection was especially appropriate for the occasion, and he was thoroughly appreciated. Mr. Charles Lakey then adressed the meeting. He spoke of the first raps at Hydesville and passed rapidly over the history of Spiritualism from that to the present time. Mr. H. R. Humphreys sang and Mr. C. P. McCarthy followed in a brief address. Prof. J. A. Keenan, elocutionist, gave two selections.

lections.

It was now after 5 o'clock, and in a few well chosen words by Mrs. Brigham, who has been the regular speaker for the society for a number of years, the exercises were brought to a close.

New York, March 30, 1834.

Anniversary Exercises in Washington, D.C.

To the Editor of the Religio-Philosophical Jo

To the Editor of the listics Philosophical Journal:

Since the advent of Mrs. Maud E. Lord, some four weeks ago, there has been quite a revival of Spiritualism in this city. Every Sunday since her arrival, there has been a conference meeting at 10:30 A. M., and at 2:30 P. M., she has addressed large audiepées. At each meeting she describes spirits to persons in attendance, which are generally recognized.

Mrs. L. holds a scance every evening, I believe, and as a general rule many more visit-ors attend than can be admitted in the circle, the same being limited to twenty. So far as I have heard, her scances give good satisfac-

on Sunday, the 23rd uit, a meeting was held pursuant to public notice, at Grand Army Hall, and although the weather was inclement, the hall was filled to its utmost capacity, which is about 500. The principal address was by Mrs. Dr. Spence of New York, who happened to be in the city on other business. It was a very able and eloquent address, and was most enthusiastically applaudies. Perhaps some of her anti-Christian sentiments were too radical to please every one in a promiscuous audience, but all admitted the great ability of the address. Mrs. Lord also made a short address and described many spirits.

Yesterday, March 30th, was celebrated as

many spirits.
Yesterday, March 30th, was celebrated as the anniversary of Modern Spiritualism. There was a conference meeting in the morning, at which the veteran, John B. Wolf, presided, opening the exercises by a short but telling speech. Several others, mostly strangers, whose names I did not hear, gave very interesting sketches of their personal experiences.

At 2:30 P. M. a large audience assembled at Masonic Hall, and was addressed by Mr. Atwood of Troy, N. Y., who gave a history of the advent of Modern Spiritualism thirty-six years ago, he being one of the earliest converts, and having been an eye and ear witness to many interesting phenomena in its early stages of development. The meeting was also addressed briefly by Dr. Mayo, Mrs. Dr. Spence, Mrs. Lord and others, after which Mrs. Lord described many spirits.

In the evening another large audience assembled. Mrs. Dr. Spence made the principal address, though several others spoke briefly; among them one lady spoke in trance, and two others under control, our worthy fellow-citizen, Mrs. Levy, being one of the latter, and the other two being strangers to me, whose names I did not catch. Mrs. Lord made the closing address, and concluded the exercises by describing spirits. The celebration was a decided success.

J. J. COOMBS.

J. J. COOMBS.

Iowa Catholics, under the lead of Bishop Hennessy, of Dubuque, are vigorously oppos-ing the bill introduced in the State Legisla-ture for the taxation of church property.

Materialization and Transfiguration.

The article from the pen of Nelson Cross published in a late issue of the Banner. entitled, "Mistakes of Investigators," has been read by me with a certain degree of interest; its only me with a certain degree of interest; and concentrations are seriously, consistently and continuously made to them that a particular series of manifestations are materializations, when upon a careful, persistent and energetic investigation, the fact is reveal-neity and continuously made to them that a particular series of manifestations are materializations, when upon a careful, persistent and energetic investigation, the fact is reveal-new and energetic investigation, the fact is reveal-they are not a report of the continuously and the wide of manifestations of spirit power. False representations of this character are manifestiva as much fraudulent as if those making them were not endowed with any gift whatever of mediumship, and they merely court and deserted of the continuously and the widely differing, have seemed interest of the continuously and the widely differing, have seemed interest of the continuously and the property of the continuously includent to our paraphernalia, so common includent to our paraphernalia, so common includent to our paraphernalia, so common includent form of the spirit," and exposures to the linkstration. Them we shall hear no more of evil spirit power in this connection, or the equally incredible "reability of the medium into the form of the spirit," and exposures to the spirit paraphernalia, so common in the paraphernalia and paraphernalia, so common in the paraphernalia and paraphernalia and paraphernalia and paraphernalia and paraphernalization and inconsiste

abide the result cheerfully, whatever it may be, and whenever an impostor and fraud is unmistakably exposed, call it imposture and fraud, and condemn it as such. Let transfiguration and all other forms of spirit manifestations meet with the same kind of investigation, based upon their merits and a desire for truth. They are subjects worthy of the keenest scrutiny; investigate honestly, impartially, and with a view of securing the absolute truth, whatever it may be, but do not proclaim the "Mistakes of Investigators" until there appears to be some more appropriate basis than is at present revealed.

J. FREDERICK BABCOCK, D. D. S.

Joseph Cook don't like the New Creed. That'settles it. The Congregational Minister's Union almost unanimously endorsed it assoon as Mr. Cook's denunciation wasknown.

Horsford's Acid Phosphate,

ADVANTAGEOUS IN DYSPERSIA.

Dr.G. V. Dorser, Piqua, Ohio, says: "I have used it in dyspeeps with very marked benefit. If there is deficiency of acid in the stomach, nothing affords more relief, while the action on the nervous system is decidedly beneficial."

Woman and the Mousehold.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

DECLENSION AND REVIVAL.

Die to thy root, sweet flower,
If God so wills, die even to thy root;
Live there awhile, an uncomplaining, mute,
Blank life, with darkness wrapped about thy fee
And fear not for the silence round-thee spread,
This is no grave, though thou among the dead
Art counted, but the Hidding-place of Power,
Die to thy root, sweet flower!

Die to thy root, sweet flower!

Spring from thy root, sweet flower!
When so God wills, spring even from thy root;
Send through the cartha warm breast a quickened shoot;
Spread to the sunshine, spread unto the shower,
And lift into the sunny air thy dower
of bloom and oder; life is on the plains,
And in the woods a sound of birds and rains
That sing together; lo! the winter's cold
Is past! sweet scents revive, thick buds unfold;
Be thou, loo, willing in the Day of Power;
Spring from thy root, sweet flower!

— D. G.

That sing together; lof the winter's cold Is past; sweet scenar revive, thick bads unfold; Be thou, too, willing in the Day of Power;

Spring from thy root, sweet flower;

Once more light-footed spring has come and nature rejoices. The yearly recurring miracle goes on. Amid cloud and sunshine, through breeze and cyclone, the great pulse of nature beats slow and steady. Wintercomes and goes, seasons change, seed-time and harvest, birth and death, sadness and joy, succeed each other, and still the underlying laws carry on their wonderful work. The rhythm of the solar system goes on unceasingly, and there is never cause for doubt or dismay. The bud becomes the flower, fruitage follows their decay, and apparently death succeeds. During the long, cold winter, the earth is silent beneath an icy pail, and they who had no experience might well believe there could be no future.

But the positive forces have once more gained the ascendency, and the birds and the flowers, the animal creation and mankind, all feel the revivifying influence and are glad. Things natural are typical of things spiritual. As the sun affects the earth, so does the spiritual sun affect man. The light and heat of the one quickens and expande every vegetable germ; the light and love of the other. Illuminates the interior understanding and vivifies the affections. The balmy influences of the great spiritual sun make summer-time whenever the poles of the soul are graciously inclined thereunto. This analogy follows through all seasons, even to the time when the soul, having reached the remotest point of its orbit, is inevitably drawn nearer to its parent sun.

Spring time is coming, no matter how much it may be delayed. Through ignorance and imbecility, through wrong and crime, through war and bloodshed, through heart-burnings and heart-breakings, the soul is progressing along its orbit mearer and still nearer its source. We may, if we choose, delay and hinder, and prolong the wintry season, and retard the unfolding of the interior powers, but we cann

them for the better or for the worse.

HOME WORK.

The following sketch is by Rev. T. K. Beecher: "I declare that the woman who is able to systematize and carry on smoothly the work of an ordinary family, illustrates higher sagacity than is called for by seven-eighths of the tasks done by man. Men take one trade, and work at it; mothers, and house-keepers' work requires a touch from all trades. A man has his work hours, and his definite tasks; a woman has work at all hours, and incessant confusion of tasks. Let any man do a woman's work for a single day...

"Meanwhile. 'Papa must not be hindered about his work.' because his work brings in the money. But man's work does not so tax the head and heart and hand, as woman's work does."

or dissipated, and he had the tenderest pity for poor widows and deserted wives. . The desire of his heart was to help women to be happy, independent and virtuous. While a celebrated New York clergyman (Dr. Dix) was giving a course of Lenten lectures to women, Mr. Cooper, with his face all animatics of the wealthy class, and he has been used to deal with wealthy women. The world does not look like the same place to him that it does to me. If he could be in my place, and read the latters I get from poor and suffering secure, he would think that it would be best to have them taught any thing, which they could learn, to enable them to lessen all this trouble."

It is rare to find a man like Mr. Cooper who,

this trouble."

It is rare to find a man like Mr. Cooper who, in all his relations with women, has not a certain condescension in his feeling toward them... One could not contemplate him hu his daily relations to the Cooper Union and not be inspired by the fact that the first and most positive lesson of his life was a spiritual one. When he talked about the very brick and mortar of the building, through the crucible of his benevolence these material objects seemed converted into something "rich and strange" through the "spiritual uses,"

as Swedenborg designates them, which were his motives for them all. He used his influence in his schools to raise the standard of character, his aim was not merely to promote maferial prosperity. "Love of pomp or display never touched him in the slightest."

Among the young women, of whom five hundred annually reap the benefit of his practical kindness, there are thousands who are now supporting themselves, and in some cases family friends, through the means of instruction in Cooper.Union. And as long as the Union stands and women have to work, so long will they bless the name of Peter Cooper.

SAVED BY A MIRACLE.

The Perils Surrounding the Czar of Russia -The Mysterious Visitor Whose Business Brooked no Delay-A Secret which the Nihilists Themselves Cannot Decover.

Among the "forbidden literature" now circulating in Russia is the story of the most daring and dramatic plots ever recorded in the history of political assassination. The narrative is founded on events which are said to have taken place in St. Petersburg, shortly after General Gourko had been called from Odessa to act as quasi-military Governor of the Russian capital. One bright May mording, when the excitement was at its height, the watchful eye of a policeman posted at the top of the Nevsky Prospect caught sight of an equipage coming up the thorought for an equipage coming up the thorought in the Russian capital; the coachman was there, who persisted in being wigged in deflance of his master's orders, to the great merriment of St. Petersburg Jehus; on each side rode the regular escort of six mounted Cossacks, each holding his lance in rest and wearing his ball of forage slung over his shoulder, more as if he-was-campaigning on the Bon than upon civil service, in the streats of the capital. General Gourko and his escort—the guardian of the peace had easily recognized and hastily saluted his chief, the new Frefect of Folice—turned into the Cavairy parade, at the top of the Nevsky Prospect, and at once made their way into the Alexander square, on the Neva side of which rose the massive and somewhat fantastic outlines of the Winter Palace. The equipage having drawn up at the side entrance of the building, the General alighted and rang. On the door-keeper presenting himself—an officer of the Emperor's private guard—the Prefect briefly stated the object of his visit. He desired an immediate conference with the Czar. The hour was early, true, day having only just dawned. At the same time his business brooked no delay—it concerned the safety of the Emperor almostic firm and the military guardian of the wealth of the Winter Palace in malachite and lapis lazuil, only pausing in their research when they had reached a lauding giving access to one of the capacious sions. At this point, General Gourko was instructed to wai

guardian of the imperial bedchamber went about giving some orders to the palace guards.

In a quarter of an hour the messenger returned. He had been sent to General Gourko's residence, in the Nevsky Prospect, and he brought back the information that the Prefect of Police was at that moment in bed. The early visitor was thus an impostor. He was something more; for from His pockets, after he had been seized and pinioned, they drew forth a six-barrelled revolver and a two-edged hunting knife. The Czar's life had been saved, yet it had hung for a few moments in the balance. The made-up Gourko—the Prefect of Police, imitated down to the minutest details of hair, complexion and wig—might have deceived even the Emperor himself. Not a whit less perfect was the art which had reproduced the Gourko coach and escort. Only the sham Prefect was secured, and not his confederates. Simultaneously with the arrest guards had rushed from the palace to seize the latter. But the equipage had gone, the Cossacks were gone, the coachman was gone. A policeman afterward told how he had seen the cavalcade pass over one of the Neva bridges and disappear in a thoroughfare of Basil Island. The carriage was never found, and, for all that could be ascertained concerning them or their steeds, the six Cossacks may be mounted and riding, lance in rest, to this day. As for the chief actor in the plot, the conspirator who only failed in his impersonation of General Gourko because of his inability to be in two places at one and the same time, his personality has never been disclosed. He is the one mystery which the Nhillists themselves have never been able to penetrate. His secret remains with him, and he keeps it to the present moment, for he is still a prisoner in the island fortress of Peter and Paul. head and heart and hand, as woman's work does."

HELPING WOMEN TO HELP THEMSELVES.

In the "Recollections of Peter Cooper," by Susan N. Carter, Reincipal of the Woman's Schools of Art, are touching descriptions of the pure, simple, unselfish love of doing good which dominated the purposes of the philanthropist. Among other things she says:

"The subject of unhappy marriages seemed to be a very prominent one in Mr. Cooper's mind. That women were often imposed upon, were ill-used and broken down, he had a lively conviction; and all his chivalry and sense of fatherly protection were enlisted to save them, so far as he could, from these ordinary misfortunes. While the world is now occupied with the question of what woman can be taught, their "higher education," and many kindred subjects, Mr. Cooper's acute genius discovered as by intuition, many years ago, the relation of women of the middle not marry, and he realized what must be the forlorn condition of a number of elective to the condition of a number of elective during the more desired what must be the forlorn condition of a number of elective during the more desired to supply anybody for a home, even if the men't hey married were ignorant or dissipated, and he had the tenderest pity for poor widows and deserted wives... The desire of his heart was to help women to be

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) This number is an advance on any previous issue. Very few of our periodicals present in a single number contributions from such an array of distinguished writers, Américan, English and German. A variety of subjects are treated and treated in an able and scholarly manner by many of the best religious writers of the day.

CHOICE LITERATURE. (John B. Alden, New Ontents: Salvini on Shakespeare; The Winter's Exhibition; A Lady's Railway Journey in India; The Humming-Bird's Rela-tives; Our Growing Australian Empire; Sir Joehua Reynolds; Science Notes; Etc., Etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles are found in this number under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) A monthly journal devot-ed to Medicine, Surgery and the Collateral Sciences.

THE PANSY. (D. Lothrop & Co., Boston.) As usual this monthly magazine is filled with pretty stories and illustrations for the young

Books Received.

THE JOYS OF LIFE. By Emile Zola. Philadelphia T. B. Peterson and Bros. Chicago: Jansen, Mc Clurg & Co. Price, paper cover, 75 cents. CHOICE LITERATURE, Vol. 2 September-De-cember, 1883. New York: John R. Alden.

Samaritan Nervine, the great nerve con-queror, is invaluable in nervous prostration.

Paris is excited by the discovery of a gam-bling house attended exclusively by ladies. When the place was raided, twenty-six ladies were found playing baccarat..

were found playing baccarat..

Prof. Comstock, who has charge of the department of invertebrate zoology at Cornell, is a firm believer in the theory of evolution. He is supported in his ideas by Profs. Wilder and Gage, who deal with vertebrate forms. On the other hand, Profs. S. G. and H. S. Williams, of the departments of geology and paleontology, who have studied fossil forms, are strongly opposed to evolution.

Nine Months

The leading farm paper in Michigan will be sent until January 1,1885, for 35 cents Front 35 CENTS, of stories, 450-4 Home department 35 CENTS, and in advanced antiborily in farm matters. Address, "AGRICULTURAL WORLD," Grand Rapids, Mich.

SOLD fro. J. B. Brisch & Co., 20 Dep Ht. R. Y

Nine Months

The leading farm paper in Michigao will be sent until Jan 1871 I. 1885., for 35 conts. Plenty of 35 CENTS, tories, a fine "Home" department 35 CENTS, and an investment of the sent of the sent of the "Articultural Wolland," Great Rapids, Mich.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

To the Consumptive. - Wilbor's Compound or Cop Liver Oil, and Line, without possessing the ver-possessing flavor of the article as herefolore used, is endow

Nine Months.



Nervous and Blood Diseases.

To Clergymen, Lawyers, Literary Men Merchants, Baukers, Lade es and College and Colle

The is invaluable.

Thou sands procialm it the most wonderful Invigorant that ever sustained a sluking system.

Shoo, at Druggists.

NERVE TheDR. S. A. RICHMOND
MEDICAL CO., Sole Proprietors. St. Joseph, Mo.

Lord, Stoughtenburgh & Co., Agents, Chicago, Illa

Nine Months

The leading farm paper in Michigan will be sent until January 1, 1885, for 35 cents. Plenty of 35 CENTS, to the "Hone" department 35 CENTS, and an acknowledged authority in farm matters. Address. "Address Own L. "Grand Hapida, Mich."

KIDNEY-WORT

THE SURE CURE KIDNEY DISEASES,

LIVER COMPLAINTS. CONSTIPATION, PILES, AND BLOOD DISEASES.

PHYSICIANS ENDORSE IT HEARTILY.

suffering." Dr. C. M. Summerlin, Sun HIII, Ga-IN THOUSANDS OF CASES.
It has curred where all else had failed. It is mild, but efficient, CENTAIN IN ITS ACTION, but harmless in all cases.
EFI it elements the Hised and Strengthess and gives New Life to all the important organs of the body. The natural action of the Kindeys is and the Borrela move freely and healthfully. In this way the worst diseases are wredtosted from the system.

\$1.00 LIQUID OR DET, SOLD BY D

K.DNEY-WORT

Nine Months

The leading farm paper in Michigan will be sent until Jac-uary I. 1885. for 85 cents. Piectr 35 CENTS, of stories, 8 non-Hones "department of SCENTS, and an acknowledged sotherity in farm matters. Advects, "AURICULTURAL WORLD," strand Rapids, Mich.

HOW TO PAINT.

COMPLETE COMPENDIUM OF THE ART.

of by painters to produce affliata for Painting of overy description g. Staining, Graining. Marbling isotnining, Paper Hangton, &c., ing paint in oil or water, by 7. 2. GARDERE.

BARLOW'S INDIGO BLUE. dorsed by thousands of honorangers. Your Groces eught to have it on sale. C.7 Ask Him FOR IT. B. B. WILTHERGER, Fruy'r, 225 S. heroad St., Philadelphia.

Nine Months.

The leading farm paper in Michigan will be sent unit anoury 1, 1885, for ab cents. Pleast of 97 CLATS, cories a fine "Home" expartment and an 99 CLATS, cknowledged authority in farm matters. Address.

ENGINES, THRESHERS SAW MILLS, Rotte Powers THRESHERS Nulted to all sections: Write for FREE Illus Pamphlet and Prices to The Anitman & Taylor Co., Manufeld, Ohio.

Nine Months.

The leading farm paper in Michigar will be sent until January 1, 1885, for the centa. Firsts of 55 CENTS, acknowledged authority is farm matters. Addiets. - AGRICULTURAL WORLD, "Grad Impids, Mich.

LIFE LOANS AT 4 PER CENT.

No security required except for interest, and then only personal Three loans are for poor or man, of molecuse means, in amount of \$100, \$2.00 YOR LIVE. Send four cents for ports olars W. Roberta, Manager, 195 W. \$4h St. Clarianati, O.

Nine Months.

PARLIAMENTARY RULES

EPPS'S COCOA.

noursherrament with boiling water or name to be supply with boiling water or name to be supply with boiling water or name to be supply to be supply

Nine Months.

DR. SOMERS'
Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Wedicated Baths, the KINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago. Chicago

Those baths aye great luxury and most possist curative agent. Nearly all forms of Disease Rapidity Disappear Under Indisease, then properly administered. All who try their Indisease, then properly administered. All who try them are officiable, with the affect. Thousands of our best ultimes can testly to their great curative properties. Try ben at once and judge for pourself.

ELACT FIRST A SPECIALTY. The Electro-Resease and General Indition.

Deciro-Resease and General Indition.

Dept. 10 Ladde and General Company and Company and General Conditions.

**Lond First Acad. So 12.

Nine Months

THE PIONEERS

SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new bicience, whose lives and labors the direction of Psychology form the subject-matter of v volume, will be found to bear a strong similarity to each of in other directions than the one which now links their nam lives and labors. i otaer atrections than the one which how links their name tres and labors. Cloth bound, pp. 82 '. Price \$2.50, postage 15 cents entra For sale, wholesale and retail, by the HELIOIO-PHILOSOPHI AL PUBLISHING HOUSE, Chicago.

Nine Months

The leading farm paper in Michigan will be sent until Jan ary 1, 1885, for 85 cents. Pleaty of 35 CENTS, order, a fine Home department 35 CENTS, and an arthousiedged authority in farm matters. Address, "AGRICULTURAL WORLD," Grand Rapots, Mich.

JESUS AND THE PROPHETS

PAUL.

Their teachings are placed side by side in this par and will be found interesting.

Price 10 Cents per Copy.

For sain, wholessie and result by the Remissio-Shill call Prelimines House, Chicago.

A RATIONAL VIEW OF THE BIBLE!

The Bible—Whence & What?

By RICHARD B. WESTBROOK, D. D., LL. B.

By RICHARD B. WESTBROOK, D. D., L. B.
CONTENTS: 1.—Nondation of the Authorised Version
the New Yorksmith. II.—The New Yorkinn Basis (1881).
II.—The New Yorkinn Basis (1881).
III.—The New Yorkinn Basis (1881).
III.—The Nondation of the Charles of the New
Hilbliffs, V.—Liniermal Explosion. VII.—Probable Origin of the New
Hilbliffs, IX.—Probable Origin of Operation Degrams
und in all Religions. X.—In the Hilble strictly Risserical,
mainly Albertonia! X.1.—West the Sewint and Christian
oriptores Written Before or After the Pagan Sibbes? XII.—
to Summittee Dy. XIII.—Interception.

EXTRACTS FROM THE PREFACE. EXTRACTS PROM THE PREPACE.

"This book is not an attack quot what is pool and true I a Jestia, and Christian Scriptors, modi less to a state, on younge or estigate, it is not insteaded to weaken this mod and to be supported to be supporte

"The Bible of a help to reflects is invalidable, but to distiple it is such find experienced. Inspiration as secure objects of the ballon parties."

(In Volume Clock, Price, \$1.00.

For sale, wholeself and year, by the Emissio-Particopy-School Parties Blook, Bridge.

\$65 A MONTH & board for S live, Youldg Mee
or Ladies in each county. Address P. W
ZIEGLER& Co. Chicago, Ille.

AGENTS wanted for The History of Christianity, the holest Agraed chance. A 64 book at the product of the control of the contro

Nine Months.

"Anakesis" gives ensigned and its refer, and its refer, and its refer, and its refer, and its refer Nine Months.

he leading farm paper in Michigan will be sent until Jan-r J. 1885, for Hi cents. Plenty of stories, 95 CENTS, ee "Home" department and an acknowl. 95 CENTS, ed authority in farm matters. Address.



These Coracts are recognized in Europe and America as the standard of style, workmanship and general specification. The Coraline with which they are boned is superior to whalebone in both dur-ability and comfort. Perice, from \$1 up. Fon. state by Anth-Santon Memoria syst. Awad all instations. The sure that our square is on the box.

WARNER BROS. 141 Wabash Ave., Chicago.

Nine Months.

The leading farm paper in Michigan will be sent until sannary 1, 1885, for at cents. Plenty of 95 (PATS, forter, a fine "House authors and an 99 (PATS, ecknowledged authority in farm instarrs. Address. "AGRICULTURAL WORLD." Grand lisples, Mich.

SPIRIT TEACHINGS.

The work consists of a large number of Messages comme lealed by Audematic writing, and dealing with a wariety flexibless. Excitaci and Social subjects of general luther Among the subjects thus treated, may be mentioned Medic and participated, the subjects of Spiritual Social large and principated to the subjects of Spiritual large and the subjects thus treated, may be mentioned Medic large and the subjects of the subject of Spiritual Spiritual large and the subject of the subject of Spiritual Spiritual large and the subject of Spiritual Spi

NINE MONTHS.

PSYCHOGRAPHY,

ILLUSTRATED WITH DIACRAMS.

GENERAL CORROBORATIVE EVIDENCE.

file.—From Special Tests which precised previous Prepara-tion of the Writing.— APPENDIX: Conjurers on Psychical Phenomena; Testi-mony of Kenineus Ferena; Advice to Inquirer. Price, paper cover, 50 cents, postpaid.

For sale, wholesale and retail, by the RELISTO-PINLOSC
CAL PURLISHING HOUR, Chicago.

Third Edition—Revised, Enlarged, Profusely Illustrated Red Edges and Elegantly Bound.

STARTLING FACTS

Modern Spiritualism

ing, open angang, open sp ing, object Telegraphing; and SPII IT MATERIALITATIONS of Spirit Faces, Spirit Faces, Spirit Foces, and every other Spirit Phenomenon that Ass Gottarred in Europe and America lines the Advent of Modern Spiritus, March 31, 1848, to the Present 2

N. B. WOLFE, M. D.

ook makes a birgs: 12 mm, of over 600 pages; on fine, calendered paper and bound in extra h cioth, with back and front beautifully liveminate In the cords, with least and (into beautifully literature).

After comprehensively entiremining the "Barting Reorination of in his look, comprehen original investigant
made under most flavoration sampless. Dr. Wolfe same
— With Linea caversain of the inscituting the look of all
before the world, saking po, favor but a beading—
consequence of the control of the property of explaints
for Sing. Prop. France, and Proc. Mill stood by the
for Xing. Prop. France, and Proc. Mill stood by the
extend in travering what it portundes of unit beautiful
as After we die. Those who have tassed death, our way
freeds, assume this great problem in this look of the

Price \$2.25. Postage Free.
Mallet in a fire but on to in reach use outer in partie
For min. wholesin can reach by the Emission-Partie
Cit. Pres. Press. (Change.

unceasingly, operated by the ghost. At break

AN APPECTING INCIDENT.

Prayer-How and By Whom It Is Answered.

Prayer—How and By Whom It Is Anawered.

While I was yet very young my family were all taken from me, excepting my father and one sister; but my father had becomg a wanderer, and my sister lived apart from me in another home, and I was left entirely alone. As I saw my household angels taken from me one after another and laid away in the ground out of my sight, it seemed as though the greater part of myself had gone with them. Many are the times that I have spent an hour or so at their graves, talking with them, but getting no response that I was aware of, and yet I was comforted, and went home with a lighter heart.

I have said that my father was a wanderer. Mother's death and other misfortunes had so wrought upon his mind, that he went away, we knew not whither. After he had been absent from us four years, he was reported dead, and we never expected to see him again. I often doubted the report, and yet he did not come. Two years more passed away, and we heard that he was living, but for other long years no tidings ever reached us of him.

At length a great agony' of longing took possession of me. I felt as though I must see my father once more—that he must come to me. I knew not the place of his sojourn; there was no possible way of sending him a message; but I believed in my soul that somewhere in the world he still lived.

I had been reading the history of Jeaus in the New Testament, but it all seemed very strange to me. I had never received until about that time any religious instruction—did not know of any God, but I began to pray to the unseen, my guardian angels—to that "cloud of witnesses" somewhere spoken of. Not realizing the existence of what I had never seen, my prayers were neither to God nor to Jeaus, but my loved ones gone were ever present in my finind when I prayed, and I felt that they were surely the God who should hear my prayer if any could.

I was so ardent in the thought that my prayer must be answered and realized, that iset the day when. It should "come to pass." Three months from the ti

Ing for some one to come. I kept my own secret; how I'did so I do not know. Only once was I surprised at my devotions, and then the door was quickly closed again, and nothing said to me about it afterwards.

Finally the day dawned that I had fixed upon for my father's coming, when F should once more see his dear face. Throughout the entire day I had looked for him until my eyes were weary with watching, but he came not. Night came on, and with it came, oh! such grief, such bitter distress, such scalding tears! At the hour of ten, I was pacing the floor in speechless agony. Nothing could comfort me, and the counse! of friends was unheeded.

The morning came, and I was seated at my window where I could look a long way down the street. I was disappointed, heart-broken, and could do nothing but think and look away into the distance. Presently I saw a man approaching, and although many years had passed away since last I saw my father. I decided that it was he. Nearer and nearer he came. I was alone in the house, but went to the door just as he arrived at the same, and without waiting for him to knock, opened it, and—beheld my father! He inquired if any one by the name of Helen Y.— resided there, and I answered.

"Yes, I am she; I know you, father!"

and—beheld my father! He inquired if any one by the name of Helen Y.— resided there, and I answered.

"Yes, I am she; I know you, father!"
He did not recognize me, as was quite natural, and it was with difficulty I could make him realize that I was the daughter he was looking for. But when this was effected, I asked him why he had not come long, before to see us, and he said that he had heard of us some years ago, but that he had made up his mind never to return to the place of his great grief again, and wanted to stay away always.

"But about three months ago," he said, "while I was on the Southern Pacific coast, your mother came to me in dreams, and said: "Go and see our children once more.' She came in my sleeping and my waking hours, day after day and night after night, and each time urged me to come to see you. At times I resolved to come, and again I abandoned the idea, until at last I found no peace until I turned my face to the east and commenced my journey. I stopped in Denver on my way, but something urged me on. Again I stopped in Nebraska, stayed a while, but was still pressed to continue the journey, and last night," he continued, "I arrived at about sun down; hunted for you until nearly ten o'clock without avail, and then went to a hotel. This morning I started out early, and have found you at last."

He went to see his other daughter, brought her to me, and we visited together for a few weeks, and again separated. This was in Iowa.

morning I started out early, and have round you at last."

He went to see his other daughter, brought her to me, and we visited together for a few weeks, and again separated. This was in Iowa. Father went to Wyoming territory and died soon after.

Since then I have become convinced that prayer can be, and often is, answered through the mediumship of souls, both in and out of the body; and since then I have talked with my father, face to face; have seen his hand writing to me and others, theering and comforting messages, which seemed truly a "communion of saints."

H. E. S. Denver, March 20, 1884. Denver, March 20, 1884.

Good and Evil.

cut Butcher.

Hartford, March 29.—A butcher of this city named Buckley is possessed of a queer hailucination. Serveral years ago he told his immediate friends that a tall man, dressed in black, followed him everywhere; on the street, at the theatre, to church; in fact, every movement of the butcher was accompanied by a similar one on the part of the ghost. Finally, when life was almost a torture to him, he decided to start for California, hoping that he would thus elude the phantom. The trip West was made without, incident of any kind, and as mile by mile was passed over and as the days waned into nights he began to breathe freer, and when San Francisco was reached he believed that he was rid of his ghost. He went to the unner, and for weeks left happy, galned in flesh, and devided to start in business. One day, while walking on the highway, he chânced to glance dozer his shoulder, and was horrified to discover the dreaded thing. It was flothed in the same suit of black, its face were a demoniac smile, and its whole appearance seemed to say, "You cannot elude me." The butcher started on a run, and how and then turned around only to discover the shadow lapping his footsteps. At the entrance to the town, he again glanced behind him, and found himself alone. The visits after that recurred only at intervals, but were sufficient in number to assure him that he was not free. His stay in California

but were sufficient in number to assure him that he was not free. His stay in California lasted several years. He went from town to town, from mine to mine, always accompanied by the man in black.

nied by the man in black.

He married a worthy young woman with the belief that by taking a partiner to his joys he might also have some one to share his sorrows. The result was in no way satisfactory. Again the thought came to him that it would be well to start for the East. Arriving in Hartford he took up his residence near his relatives, and in a few weeks opened a butcher shop. Two months had barely elapsed when he was again visited by the phantom and thereafter it never left his side. A year after his return his wife died and several months later he remarried. He has moved from house to house with the hope of gaining rest but all to no purpose. In conversation to-day he said:

"It follows me everywhere. At night I

"It follows me everywhere. At night I wake up to find him standing over me slowl-moving his index finger up and down, and hims moving as though he were talking. Some nights the sewing machine will run for hours

cut Butcher.

BY. M. L. SHERMAN.

BY M. L. SHERMAN.

All the intellectual faculties existing in nature must pay their assessment of the tax made against them, according to their development, for running all the positive machinery existing in the physical universe. Nature's positive tax could all be paid without so much suffering, if we were wise enough to comprehend at all times good from evil. Because of our ignorance of the natural law of our being, we suffer more at certain times than is absolutely necessary. We could pay a large debt by taking time, without one-haif of the trouble that is experienced in forcing ourselves through in such a hurry. If all mankind were advanced far enough in wisdom to do justice to themselves and to all others, this world would be a paradise; but so long as ignorance rules in the lower spheres of spirit life, and with the inhabitants of earth, we cannot expet peace to reign with the elements or with mankind. When we progress far enough to become a law unto ourselves,

so that we will "do unto others, as we would have others do to us," and dwell in a locality where the atmospheric elements are not destructive to our interest, then and not until then can we expect happiness instead of so much misery. To say as many do, who pretend to be Spiritualists, and are no further advanced than Universalism, that there is no more death nor misery in the next life; that we shall meet all of our friends there, to part no more forever, is to my mind the very quintessence of ignorance. no more forever, is to my mind the very quintessence of ignorance.

Is there any suffering in spirit-life for acts
committed in this? In the RELIGIO-PHILOSOPHICAL JOURNAL of January, the 19th, there
are two articles from the pens of Myron Colony and Hudson Tuttle. Mr. Colony heads
his article with a positive assertion, "No punishment!" Mr. Tuttle commences his by asking the question: "Is there a future punishment?" Both of these opposing articles arewritten by men qualified to express their
ylewaln a scholarly manner; but I must beg
todissent from the deductions arrived at by
both of these gentlemen. Mr. Colony's article
supports the doctrine of positive Universalism, while Mr. Tuttle's holds to the doctrine of
universal restoration! Neither of these, in
my opinion supports the true doctrine of Spiritualism, as known by the clairvoyant or
taught by the highest intelligence of spiritilife. It has been shown to me in my trance
state, and also taught by my guides, that
there was no contingency in punishment
coming into this world. They represent that
pain is a positive soul-element in nature; that
the positive machinery of our nature could
not be kept in active operation without friction, which causes the wear and tear of our
physical organisms, and as our physical bodies
cannot suffer pain for the lack of intelligence, it must be experienced by the ever-sensitive soul. Take the life or soul away from
the—body, and all sensation or knowledge
has gone with it, as far as we can comprehend.
This question might be asked: What benefit
is it for the soul to manifest through an earthly body? Answer: To gain experience, which
is the knowledge of good and evil.

How can it be possible that there is no more
misery in the next life when all enter the
next sphere exactly as they leave this, with
all their idiosyncrasies and all the confounded ignorance that nineteen-twenticths of
the human family possess? In the lower
sphere of spirit-life there are many locallties, and each person goes to the

unceasingly, operated by the ghost. At breakfast, dinner, and supper he stands directly behind me, and whenever I go he is by my side. Life is a fearful burden, and I don't know what to do about it. He is now standing alongside of me, on my left side I mean. What is his appearance? He is about six feet tall, very slender, of a yellow appearance. He is dressed in black throughout. I can't place him among any of my friends or relatives who have died, and don't know of a you! I have ever injured."

The most curious phase of the whole tale is that recently the buicher's wife, mother and brother say they have seen the phantom, but only when the victim was present.—New York Sun.

An Interesting Seance with Mrs. Mand E. Lord.

My Dear General Edwards: Please accept my hearty thanks for your kind invitation to Maud E. Lord's circle at your house on the evening of the 13th of March.

That incident of the music box, weighing not less than twelve pounds, being wound up and whizzed round the circle over our heads and in close proximity to our faces, with the velocity of a young cyclone, while the medium was quietly telling some incredulous one, who of his spirit friends she saw, was quite interesting, and, to one lacking confidence in the good disposition and ability of the intelligence to direct the force, decidedly startling. After all, exhibitions of the movement of matter without physical contact, must attract attention from logical and thinking minds, when once fully established; so the wisdom of such manifestations is apparent. But it was on the following evening at the house of Capt. Cabell, on Capital Hill, that I witnessed the most satisfactory evidence of clairvoyance on the part of the medium, and power on the part of the, to me, "invisibles," to talk and act like other folks, it has, as yet, been my good feytine to meet in the course of several years, constant and patient observation.

It has not been so very long since I, in my

the midst of its own garden, which bears the fruit of good and evil, and by the developing process of nature must both be partaken of, in order to gain experience.

In order to know good there must be evil. Every positive must have its negative, leath, change or rest. Attraction could not be without repulsion. The positive changes to the negative, and the negative to the positive; an interchange is constantly taking place with all of the elements existing in nature. The most advanced being in knowledge now in existence has been the greatest transgressor. There is nothing in nature, if properly used, but what is good. If a person says there is some thing that is not good, what is he going to do about it? It must eternally exist, for you cannot get any thing outside of nature. All the preaching has never made one hair white or black, and never will. Nature is the same to-day that she was in the eternity of the past, and always will, be. All that any being can gain, is experience.

Adrian, Mich.

valuon.

An not been so very long since I. in my obscure, though earnest seeking, was disposed to obscure, though earnest seeking, was disposed to obscure, though earnest seeking, was disposed to seek the control of prograd facts in their columns. However, as I didn't then feel like assuming the responsibility of general editorial management of such newspapers, it went no further than to bring me into hearty concord with every mind seeking solid facts as a basis for opinion. I therefore write this to you with full permission to use it at your discretion.

On the afternoon of the evening above referred to, our excellent friend, A. S. Bryan, signified his desire to attend the scance at Cabell's. He had made no previous arrangement, and, as he has since told me, informed no one, save myself, of his intention. I met him in Cabell's parlors, a total stranger to the medium and the company. The circle was full, and, to give him an opportunity to sit with Mrs. Lord, one never before enjoyed by him, i yielded up my seat with quite well concealed regret; subsequently, however, it was arranged that I might sit in a chair outside the circle; this was, of all things what I most desired because of the better opportunity to coolly observe.

Mr. Bryan was favored with the ring of the medium and by her told to wish it on the finger of another. He made his little mental wish—the ring disappeared from his finger—but very soon a voice whispered very softly in his car: "We cannot; he is outside of the circle where she was engaged at the moment of the had been carried." He wished to Mr. Valce's finger outside the circle, but we had not the foresto carry it there." Here we have Bryan's statement of the subject matter of his wish, and his assurance that he heard a voice tell him privately it could not be compiled with, followed immediately by a voice loud enough for all to hear, restaring what had just been within the knowledge of Bryan and the intelligence first privately whispering to him and subsequently speaking to the circle. Imm

making twenty-two children in all by one

This was promptly acknowledged by both father and mother, total strangers to Mrs. Lord, as was admitted. Few first world with the control of This was promptly acknowledged by both father and mother, total strangers to Mrs. Lord, as was admitted. Few first "guesses" would strike so high a number. I thought it right good; but Mr. Bryan's experience is of far more interest, as to me the facts are authenticated absolutely, or as nearly so as can be done by human testimony. Similar incidents, though not so striking so far as I know, continued for two hours; and among twenty quite intelligent people. I think it all makes a fairly strong case, and deservedly ranks as about the best attainable evidence of an after existence. But I suppose there are tens of thousands of strangers to Mrs. Lord in this country who can recount similar experiences confirmatory of her wonderful and most admirable gift. Heartliy yours, J. M. VALE. Washington, D. C.

Anniversary Exercises of the First Society of Spiritualists, New York.

of Spiritualists, New York.

To the Editor of the Italiato Philosophical Journal:

This society ealebrated the 36th Anniversary of Modern Spiritualism on Sunday afternoon, March 30th. The speaker's platform was tastily decorated, under the supervision of Mrs. Henry J. Newton, with flowers, palms and potted plants. At half-past two o'clock Mr. Henry J. Newton, the President of the society, opened the exercises with appropriate remarks. He said that there are more believers, in modern Spiritualism to day than any time during the past 35 yeeps. He referred to Spiritualism as it existed in the time of Moses, and briefly traced it to the present time. Mrs. G. S. De Weir, who sings regularly for the society, sang an anthem written especially for the occasion.

Mr. Henry Kiddle delivered the principal address. It was well written and well delivered. He claimed that Spiritualism antedated all human history. There never was a time when it could be said that spirits for the first time came to the earth and manifested themselves to the eyes, ears, thoughts and intelligence of those who were still living in the fiesh. He made a great distinction between Spiritualism as included in all these years, and modern Spiritualism. Modern Spiritualism Modern Spiritualism Modern Spiritualism had not for its object the bringing of absolutely new truths to the world, but the living of a true life, and the revealing of the great truth that those whom we call dead are not dead, but still live and are around us and we can communicate with them. It will go on because truth is in it and God is behind it. He believed a spiritual temple would be receted, which all mankind could appropriate, finding expression therein of all that is true, beautiful and good, and in the words of Theodore Parker, it would be "Beautiful as light, sublime as heaven, and true as God."

Mrs. Belle Cole, New York's favorite, sang. "As gold is tried by fire, so must the heart be tried by pain." She sang with her usual marked excellence, and at the close the audience c

Mr. Marshall P. Wilder followed with a rec-Mr. Marshall P. Wilder followed with a recitation. His selection was especially appropriate for the occasion, and he was thoroughly appreciated. Mr. Charles Lakey then adressed the meeting. He spoke of the first raps at Hydesville and passed rapidly over the history of Spiritualism from that to the present time. Mr. H. R. Humphreys sang and Mr. C. P. McCarthy followed in a brief address. Prof. J. A. Keenan, elocutionist, gave two selections.

lections.

It was now after 5 o'clock, and in a few well chosen words by Mrs. Brigham, who has been the regular speaker for the society for a number of years, the exercises were brought to a close.

HERBERTUS.

New York, March 30, 1884.

Anniversary Exercises in Washington, D.C. To the Editor of the Religio-Philosophical Jou

To the Editor of the Religio Philosophical Journal:
Since the advent of Mrs. Maud E. Lord, some four weeks ago, there has been quite a revival of Spiritualism in this city. Every Sunday since her arrival, there has been a conference meeting at 10:30 A. M., and at 2:30 P. M., she has addressed large audiences. At each meeting she describes epicits to persons in attendance, which are generally recognized.

d. Mrs. L. holds a scance every evening, I be lieve, and as a general rule many more visit-ors attend than can be admitted in the circle, the same being limited to twenty. So far as I have heard, her scances give good satisfac-

tion.

On Sunday, the 23rd uit, a meeting was held pursuant to public notice, at Grand Army Hall, and although the weather was inclement, the hall was filled to its utmost capacity, which is about 500. The principal address was by Mrs. Dr. Spence of New York, who happened to be in the city on other business. It was a very able and eloquent address, and was most enthusiastically applauded. Perhaps some of her anti-Christian sentiments were too radical to please every one in a promiscuous audience, but all admitted the great ability of the address. Mrs. Lord also made a short address and described many spirits.

Yesterday, March 30th, was celebrated as

many spirits.

Yesterday, March 30th, was celebrated as the anniversary of Modern Spiritualism. There was a conference meeting in the morning, at which the veteran, John B. Wolf, presided, opening the exercises by a short but telling speech. Several others, mostly-strangers, whose names I did not har, gave very interesting sketches of their personal exercisees.

periences.

At 2:30 P. M. a large audience assembled at Masonic Hall, and was addressed by Mr. Atwood of. Troy, N. Y., who gave a history-of the advent of Modern Spiritualism thirty-six years ago, he being one of the earliest converts, and having been an eye and ear witness to many interesting phenomena in its early stages of development. The meeting was also addressed briefly by Dr. Mayo, Mrs. Br. Spence, Mrs. Lord and others; after which Mrs. Lord described many spirits.

In the evening another large andience as-

Mrs. Lord described many spirits.

In the evening another large andience assembled. Mrs. Dr. Spence made the principal address, though several others spoke briefly; among them one lady spoke in trance, and two others under control, our worthy fellow-citizen, Mrs. Levy, being one of the latter, and the other two being strangers to me, whose names I did not catch. Mrs. Lord made the closing address, and concluded the exercises by describing spirits. The celebration was a decided success.

J. J. COOMBS.

Iowa Catholics, under the lead of Bishop Hennessy, of Dubuque, are vigorously oppos-ing the bill introduced in the State Legisla-ture for the taxation of church property.

Materialization and Transfiguration.

The article from the pen of Nelson Cross published in a late issue of the Banner. entitled, "Mistakes of Investigators," has been read by me with a certain degree of interest; and one occurred to me that its title, as give, and to set the title of the that its title, as give, and to set the title of the title, as give, and to set the title, as give, and the title, and title, and the title, and title, an

zation be investigated as materialization,and abide the result cheerfully, whatever it may be, and whenever an impostor and fraud is unmistakably exposed, call it imposture and unmistakably exposed, câil'it imposture and fraud, and condemn it as such. Let transfiguration and all other forms of spirit manifestations meet with the same kind of investigation, based upon their merits and a desire for truth. They are subjects worthy of the keenest scrutiny; investigate honestly, impartially, and with a view of securing the absolute truth, whatever it may be, but do not proclaim the "Mistakes of Investigators" until there appears to be some more appropriate basis than is at present revealed.

J. FREDERICK BABCOCK, D. D. S.

Joseph Cook don't like the New Creed. That settles it. The Congregational Minister's Union almost unanimonaly endorsed it as soon as Mr. Cook's denunciation wasknown.

Horsford's Acid Phosphate,

ADVANTAGEOUS IN DYSPEPSIA. Dr.G. V. Dorser, Piqua, Ohlo, says: "I have used it in dyspepsia with very marked benefit. If there is declency of seid in the stomach, nothing affords, more relief, while the action on the nervous system is decidedly beneficial."

Woman and the Mousehold.

BY HESTER M. POOLE. [Metuchen, New Je

DECLENSION AND REVIVAL.

Die to thy root, sweet flower,
If God so wills, die even to thy root;
Live there awhile, an uncomplaining, mute,
Blank life, with darkness wrapped about thy fisad,
And fear not for the silence round thee spread.
This is no grave, though thou among the dead
Art counted, but the Hding-place of Power,
Die to thy root, sweet flower!

Spring from thy root, sweet flower!
When so field wills, spring even from thy root;
Send through the earth's warm breast a quickened shoot;
Spread to the sunshine, spread unto the shower,
And lift into the sunny air thy dower
Of bloom and odor; life is on the plains,
And in the woods a sound of birds and rains
That sing together; lo! the winter's cold
Is past! sweet scents revive, thick buds unfold;
Be thou, too, willing in the Pay of Power;
Spring from thy root, sweet flower!

—D. G.

Is past; sweet scents revive, thick bads unfold; Be thou, too, willing in the Day of Power;

Spring from thy root, sweet flower!

Once more light-footed spring has come and nature rejoices. The yearly recurring miracle goes on. Amid cloud and sunshine, through breeze and cyclone, the great pulse of nature beats slow and steady. Winter comes and goes, seasons change, seel-time and harvest, birth and death, sadness and joy, succeed each other, and still the underlying laws carry on their wonderful work. The rhythm of the solar system goes on unceasingly, and there is never cause for doubt or dismay. The bud becomes the flower, fruitage follows their decay, and apparently death succeeds. During the long, cold winter, the earth is silent beneath an icy pail, and they who had no experience might well believe there could be no future.

But the positive forces have once more gained the ascendency, and the birds and the flowers, the animal creation and mankind, all feel the revivifying induence and are glad.

Things natural are typical of things spiritual. As the sun affects the earth, so does the spiritual sun affect man. The light and heat of the one quickens and expands every vegetable germ; the light and love of the other illuminates the interior understanding and vivifies the affections. The balmy induences of the great spiritual sun make summer-time whenever the poles of the soul are graciously inclined thereunto. This analogy follows through all seasons, even to the time when the soul, having reached the remotest point of its orbit, is inevitably drawn nearer to its parent sun.

Spring time is coming, no matter how much it may be delayed. Through lignorance and imbecility, through wrong and crime, through war and bloodshed, through heartburnings and heart-breakings, the soul is progressing along its orbit nearer and still nearer its source. We may, if we choose, delay and hinder, and prolong the wintry season, and retard the unfolding of the interior powers, but we cannot finally prevent the out working of natur

HOME WORK.

The following sketch is by Rev. T. K. Beecher: "I declare that the woman who is able to systematize and carry on smoothly the work of an ordinary family, illustrates higher sagacity than is called for by seven-eighths of the tasks done by man. Men take one trade, and work at it; mothers, and house-keepers' work requires a touch from all trades. A man has his work hours, and his definite tasks; a woman has work at all hours, and incessant confusion of tasks. Let any man do a woman's work for a single day... "Meanwhile. 'Papa must not be hindered about his work,' because his work brings in the money. Yes, man's work for hings in the money. But man's work does not so tax the head and heart and hand, as woman's work does." HOME WORK.

HELPING WOMEN TO HELP THEMSELVES.

In the "Recollections of Peter Cooper," by Susan N. Carter, Principal of the Woman's Schools of Art, are touching descriptions of the pure, simple, unselfish love of doing good which dominated the purposes of the philanthropist. Among other things she says:

"The subject of unhappy marriages seemsed to be a very prominent one in Mr. Cooper's mind. That women were often imposed upon, were ill-used and broken down, he had a lively conviction; and all his chivalry and sense of fatherly protection were enlisted to save them, so far as he could, from these ordinary misfortunes. While the world is now occupied with the question of what woman can be taught, their "higher education." and many kindred subjects. Mr. Cooper's acute genius discovered as by intuition, many years ago, the relation of women of the middle class to society, to industries and to the family. He saw that many of them could not-marry, and he realized what must be the foriorn condition of a number of elderly daughters of a poor man. He had noted the dangerous likelihood of glddy, ignorant young, girls marrying anybody for a home, even if the men they married were ignorant or dissipated, and he had the tenderest pity for poor widows and deserted wives. . . The desire of his heart was to help women to be happy, independent and virtuous, While a celebrated New York clergyman (Dr. Dix) desire of his heart was to help women to be happy, independent and virtuous. While a celebrated New York clergyman (pr. Dix) was giving a course of Lenten lectures to women, Mr. Cooper, with his face all animated with feeling about them, said, "pr. is of the wealthy class, and he has been used to deal with wealthy women. The world does not look like the same place to him that it does to me. If he could be in my place, and read the letters I get from poor and suffering women, he would think that it would be heart them taught any thing which they could learn, to enable them to lessen all this trouble."

this trouble."

It is rare to find a man like Mr. Cooper who, in all his relations with women, has not a certain condescension in his feeling toward them, ... One could not contemplate him in his daily relations to the Cooper Union and not be inspired by the fact that the first and most positive lesson of his life was a spiritual one. When he talked about the very brick and morter of the building, through the crucible of his benevolence these material objects seemed converted into something "rich and strangs" through the "spiritual uses,"

as Swedenborg designates them, which were his motives for them all. He used his influence in his schools to raise the standard of character, his aim was not merely to promote material prosperity. "Love of pomp or display never touched him in the slightest." Among the young women; of whom five hundred annually reap the benefit of his practical kindness, there are thousands who are now supporting themselves, and in some cases family friends, through the means of instruction in Cooper Union. And as long as the Union stands and women have to work, so long will they bless the name of Peter Cooper.

SAVED BY A MIRACLE.

The Perils Surrounding the Czar of Russia —The Mysterious Visitor Whose Business Brooked no Delay—A Secret which the Nihilists Themselves Cannot Dscover.

Among the "forbidden literature" now circulating in Russia is the story of the most darling and dramatic plots ever recorded in the history of political assassination. The narrative is founded on events which are said to have taken place in St. Petersburg, shortly after General Gourko had been called from Odessa to act as quasi-military Governor of the Russian capital. One bright May morning, when the excitement was at its height, the watchful eye of a policeman posted at the top of the Nevsky Prospect caught sight of an equipage coming up the thoroughfare at a trot. It bore armorial devices well known in the Russian capital; the coachman was there, who persisted in being wigged in defiance of his master's orders, to the great merriment of St. Petersburg Jehus; on each side rode the regular escort of six mounted Coessacks, each holding his lance in rest and wearing his ball of forage slung over his shoulder, more as if he was campaigning on the Don than upon-civil service, in the streets of the capital. General Gourko and his escort—the guardian of the peace had easily recognized and hastily saluted his chief, the new Prefect of Police—turned into the Cavalry parade, at the top of the Nevsky Prospect, and at once made their way into the Alexander square, on the Neva side of which rose the massive and somewhat fantastic outlines of the Winter Palace. The equipage having drawn up at the side entrance of the building, the General alighted and rang. On the door-keeper presenting himself—an officer of the Emperor's private guard—the Prefect of Polity stated the object of his visit. He desired an immediate conference with the Czar. The hour was early, true, day having only just dawned. At the same time his business brooked no delay—it concerned the safety of the Emperor-alm-self. The janitor was at first inexorable, expostulating that his imperial master had been already in bed an hour. Yet at last he yielded. Up the brood staircase they went together. They trod, on gorgeous carpets, brushed past the wealth of the Wi

guardian of the imperial bedchamber went about giving some orders to the palace guards.

In a quarter of an hour the messenger returned. He had been sent to General Gourko's residence, in the Nevsky Prospect, and he brought back the information that the Prefect of Police was at that moment in bed. The early visitor was thus an impostor. He was something more: for from his pockets, after he had been seized and pinioned, they drew forth a six-barrelled revolver and a two-edged hunting knife. The Car's life had been saved, yet it had hung for a few moments in the balance. The made-up Gourko—the Prefect of Police, imitated down to the minutest details of hair, complexion and wig—might have deceived even the Emperor himself. Not a whit less perfect was the art which had reproduced the Gourko coach and escort. Only the sham Prefect was secured, and not his confederates. Simultaneously with the arrest guards had rushed from the palace to seize the latter. But the equipage had gone, the Cossacks were gone, the coachman was gone. A policeman afterward told how he had seen the cavalcade pass over one of the Neva bridges and disappear in a thoroughfare of Basil island. The carriage was never found, and, for all that could be ascertained concerning them or their stæds, the six Cossacks may be mounted and riding, lance in rest, to this day. As for the chlef actor in the plot, the conspirator who only falled in his impersonation of General Gourko because of his in-ability to be in two places at one and the same time, his personality has never been disclosed. He is the one mystery which the Nhillists themselves have never been able to penetrate. His secret remains with him, and he keeps it to the present moment, for he is still a prisoner in the island fortress of Peter and Paul.

Magazines for April not before Mentioned.

THE HOMILETIC MONTHLY. (Funk & Wag-nalls, New York.) This number is an ad-vance on any previous issue. Very few of our periodicals present in a single number contibutions from such an array of distin-guished writers, American, English and Ger-man. A variety of subjects are treated and treated in an able and scholarly manner by many of the best religious writers of the day.

CHOICE LITERATURE. (John B. Alden, New York.) Contents: Salvini on Shakespeare; The Winter's Exhibition; A Lady's Railway Journey in India; The Humming-Bird's Rela-tives; Our Gröwing Australian Empire; Sir Joehna Reynolds; Science Notes; Etc., Etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles are found in this number under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Warnen

THE MEDICAL TRIBUNE. (Robert A. Gunn M. D., New York.) A monthly journal devot ed to Medicine, Surgery and the Collatera Sciences.

THE PANSY. (D. Lothrop & Co., Boston.) As usual this monthly magazine is filled with pretty stories and illustrations for the young readers.

Books Received.

THE JOYS OF LIFE. By Emile Zola. Philadelphia T. B. Peterson and Brox. Chicago: Jansen, Mc Clurg & Co. Price, paper cover, 75 cents. CHOICE LITERATURE. Vol. 2 September-De-cember, 1883. New York: John B. Alden.

Samaritan Nervine, the great nerve con-queror, is invaluable in nervous prostration.

Paris is excited by the discovery of a gam-bling house attended exclusively by ladies. When the place was raided, twenty-six ladies were found playing baccarat.

Prof. Comstock, who has charge of the de-partment of invertebrate zoology at Cornell, is a firm believer in the theory of evolution. He is supported in his ideas by Profs. Wilder and Gage, who deal with vertebrate forms. On the other hand, Profs. S. G. and H. S. Williams, of the departments of geology and paleontology, who have studied fossik forms, are strongly opposed to evolution.

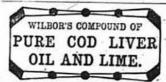
Months. Nine

The leading farm paper in Michigan will be sent until anuary 1, 1885, for 16 cents Pients 35 CENTS, at touties, & no "Home" department 35 CENTS, and an activate aged authority in farm matters. Address, "Althout Publish," Grad Hapida, Mich.

SOLD free. J. S. Benerit Co., 28 Dey Rt. N. Y

Nine Months

The leading farm paper in Michican will be sent until January 1, 1885, for 35 courts. Pleitly of 35 CENTS stories, a flow "Home" department of SCENTS and an acknowledged authority in farm matters. Address, "ACHICULTURAL WORLD," Grand Hapdes, Mich.



Nine Months.

e leading farm paper in Michican will be sent until ary 1, 1885, for 25 cents. Firsty of 25 CENTS, as a fine "notine" department and an 25 CENTS, owienized authority in farm matters. Address,



olon St. V.
Opin Eating,
Scrofula, and all Berofula, and all

Nervous and Blood Disoases.

To Ciergymen, Lawyers, Literary Men,
Merchants, Bankers, Ladies and all whose
sedentary employment causes Nervous Protration, Irregularities of the blood, stomach,
bowels or kidneys, or who require a nervo
tonic, appetizer or atimulent, Sandrikan Novsine, is invaluable.

The CREAT

The GREAT

Thousands proclaim it the most wonderful Invigorant that eyer sustained a sinking system. TheDR. S. A. RICHMOND CONQUEROR.
MEDICAL CO., Sole Proprietors, St. Joseph. Mo.

Lord, Stoughtenburgh & Co., Agents, Chicago, Ills

Months Nine

The leading farm paper in Michigan will be sent until Jan-ary I. 1885, for 35 cents. Fissify of 35 CENTS, torles, a fine "House" department of 35 CENTS, and an acknowledged authority in farm marters. Address, "AGRICULTURAL WORLD." Grand Rapids, Michigan

KIDNEY-WORT

THE SURE CURE KIDNEY DISEASES,

LIVER COMPLAINTS, CONSTIPATION, PILES, AND BLOOD DISEASES.

PHYSICIANS ENDORSE IT HEARTILY.

KIDNEY-WORT

Nine Months

The leading farm paper in Michigan-will be sent until Zac-nary 1, 1886, for 85 cents. Pienty 35 CENTS. of stories. 8 for 'Home' department in Taran matters. Address, and an acknowledged authority in farm matters. Address, "AGRICOLIUMAL WOLLD." Ward Rapids. Mich.

HOW TO PAINT.

COMPLETE COMPENDIUM OF THE ARY.

ed for the use of the Tradeum od Farmer, and to guide the p og a piain common-sense statem this now a manufacture of the control of the contro

BARLOW'S INDIGO BLUE, the merits as a MASH BLUE have been fully related and income of the throughout the bare of me sale. C. Ask Histories II. (4. A. WILLERBERR, Propy, 285 S. second M., Falindephia.

Nine Months.

The leading farm paper in Michigan will be sent muti-tion of the leading of the leading of the CENTS. Consultation authority in farm matter. Address, "AGRICULTURAL WORLD," Grand Rapids, Mich.

EXGINES, THRESHERS SAW MILLS, Botte Powers THRESHERS Suited to all sections: Write for FARE Illus Pamables and Prices to The Anitman & Taylor Co., Manufield, Onio.

Nine Months.

The leading farm paper in Michigae will be bent until anuary 1, 1885, for 35 cents. Firstly of 95 CENTS, clarks, a five "Home" department and an 95 CENTS, clamwinged authority in farm matters. Address.

AGRICULTURAL WORLD," Grand Rapids, Mich.

LIFE LOANS AT 4 PER CENT.

These loans are for pure or men of moderate meant, in annual of \$100. \$100 First LIFE. Send four cears for particulars W. Roberts, Manager, 195 W. 5th St. Cincinnati, O.

Nine Months.

SMITH'S DIACRAM OF

PARLIAMENTARY RULES

GRATEFUL-COMPORTING.

EPPS'S COCOA.

neurished frame."—Crit Service fuerate.
Made simply with beiling wates or mix. Sold to this only l2-th, and ib.) by Grocere, labeled thus:
JAMES EPPS & CO., Homopathic Chemists,
London, England.

Nine Months.

The leading farm paper in Michigan will be sent until January I 1885, for 35 cents. Plenty of 35 CENTS, stories, a fine "Home" repartment and an 30 CENTS, acknowledged suthority to farm matters. Address.

DR. SOMERS'

Turkish, Russian, Electric, Suiphur, Mercurisi, Roman, and other Medicated Balbs, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle.

Unicago a treat interpretation potential and Dalle, the baths are a great interpretation to potent curative agent. Nearly all forms of Disease Explicit Disappear Under Their indicators when properly astiministered. All who try the potential poten

Nine Months.

The leading farm paper in Michigan will be sent until Janary 1, 1886, for 35 cents. Flenty of 35 CENTS, tories, a disc. Home: Department 35 CENTS, and an acknowledged authority in farm matters. Address, "Addition, Stein."

THE PIONEERS

SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER
AND WILLIAM HOWITT.

The two Pinneers of new Science, whose lives and labors is the direction of Psychology form the subject-matter of this property of the subject on plant step and itself and subject of the subject of the

Nine Months

The leading farm paper in Michigan will be sent until January 1,1885, for 85 cents. Plenty of 25 CENTS, stocks, 8 face Home "Oppartment of 5 CENTS, and an abstrawledged authority in farm matters. Address, "AGRICULTURAL WOLLD," Grand Rapids, Mich.

JESUS AND THE PROPHETS

PAUL.

BY ALSHAM.

Their teachings are placed side by side in this pand will be found interesting.

Price 10 Cents per Copy.

For sale, wholesale and retail, by the limited

A RATIONAL VIEW OF THE BIBLE! ween the Extremes of Orthodoxy and Int

The Bible-Whence & What?

By RICHARD B. WESTBROOK, D. D., LL. B.

CONTENT 9: L—Fundation of the Authorised Version of the liew X-tament. II.—The New Version Basic (1881). III.—Caosolicy of the String Version Basic (1881). III.—Caosolicy of the springers. IV.—Custofy of the String Law of the String Version of the String Version of the String Version of the Old Testament, VIII.—Probable Origin of the Responser to the String Version of the

EXTRACTS PROB THE PREFACE.

FAMILY PORTRAITS. All Made of plotupes CRAYOS, INDIA ISE, WATER COLORS OF OIL. Feed stamp for price-list. L.A. HEETARD, Lakegide Bidg., Chicago.

PATENTS Hand-Book FREE.

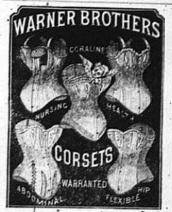
\$65 A MONTH & board for 2 live Young Mer
of Ladies in each county. Address P. W
ZIROLER& Co. Chicago, Ille.

AGENTS wasted for The History of Christianity, bearing the Agent Agrand chance. A 54 book at the religious papers mention it as one of the first of the works of the world. Greater success never known by agents. Terms free. STIMSON & CO., Publishers, Portland, Maint.

Nine Months.

The leading farm paper in Michigan will be sent until anuary 1, 1885, for 85 cents. Plenty of 35 CENTS, borles, a fine "Home" department and an 35 CENTS, canowledged authority in farm matters. Address.

Nine Months



These consets are recognized in Europe and America as the standard of style, workmanship and general excellence. The Coraline with which they are bounded superior to whalebone in both darability and comfort. Price, from \$1 up.

FOR SALLAUV ALL LARDING MERICANTS.

A could hill implations. Be sure that our name to me the box.

WARNER BROS.

141 Wabash Ave., Chicago. Nine Months.

The leading farm paper in Michigan will be sent butil mousty 1, 1885, for all cents Pients of 95 CENTS, of all cents and a 95 CENTS, which was also been been selected as a fine "Mouse" and a selected selected in a consideration of the Adolessa.

"AGRICULTURAL WORLD," Grand Rapids, Mich.

SPIRIT TEACHINGS.

M. A. (OXOS.)

The work consists of a large number of Messages communicated by automatic atting, and desiring with a variety of Religious. Extincial satisfier, and desiring with a variety of Religious. Extincial satisfier, and desiring with a variety of Religious. Extincial satisfier, and of the Religious Christians of Religious Christians of Religious Christians of Religious Christians of Religious Christians and Spirit Religious Christians of Religious Christians Religious Christians Religious Christians of Religious Christians Religious Religious Christians Religious Christians Religious Christians Religious Christia

PSYCHOGRAPHY.

Second Edition with a new introductory chapter and or iditional matter. Heriard and brought down to date

ILLUSTRATED WITH DIACRAMS.

GENERAL CORROBORATIVE EVIDENCE.

L.—That attested by the Schies.— II.—From the Writing of Languages maknown to the Psp

Price, paper cover, 50 cents, postpaid.
For sale, wholesale and retail, by the RELIBER-PHILORD
LAL PUBLISHING HOUSE, Chicago.

Third Edition—Revised, Enlarged, Profusely Illustrated. Red Edges and Elegantly Bound.

STARTLING FACTS

Modern Spiritualism.

Wilches, Wisards, and Wilcheraft: Table Tipping, Spirit Repping, Spirit Speak-ing, Spirit Telegraphing; and SPIR IT MATERIALIZATIONS of

IT MATERIALIZATIONS of Sprit Hands, Spirit Heads, Spirit Froms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since De Advent of Modern Spiritua-son, March 31, 1848, to the Present Tie

N. B. WOLFE, M. D.

Price \$2.25. Postage Fr
Maliet in a line but so as to reach the segar in p
For any wholesis and retail, by the limited be
of Presiment Borne, Change.

Beligio-Philosophical Journal

POBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. Terms of Subscription in Advance.
One Copy, one year, \$2.50
a a months, \$1.25
since terms steers, strength of the States
Remittances should be made by United States
Postal Money Order, American Express Company's

Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send electron local banks.

All letters and communications should be add, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agute line. Beading Notice, 40 cents per line.

Entered at the postoffice in Chicago, Ill., as second class matter

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their passes are attached.

aione responsible for the articles to which their nees are attached.

Echanges and individuals in quoting from the RE10-PHILOSOPHICAL JOURNAL, are requested to dispulsh between editorial articles and the communicanorymous letters and communications will not be
food. The name and address of the writer are rered as a guaranty of good faith. Bejected manujuta cannot, be preserved, neither will they be reneed, unless sufficient postage is sent with the request,
then newspapers or magazines are sent to the
REMAL, containing matter for special attention, the
der will please draw a line around the article to
ch he desires to call notice.

CHICAGO, ILL., Saturday, April 12, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the presly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Central Music Hall Preaching-What is it?

A late number of the Sunday's Inter-Ocean

has the following:

has the following:

"A member of Professor Swing's church sends the following, which is published by request and not because the Inter-Ocean indoress it:
Yestering the attendance of the Central Church were in Yestering the attendance of the Central Church were included the Central Church were somewhat the Central Church were somewhat surprised at the sudden veering of their eloquent paster who so fully indoresed the new Congregational creed. It seems that Professor Swing has the faculty of accommodating his sermons to the general variety of thought entertained by his hearts. We have ilberalism one Sunday, Spiritualism the next. All of which the members of his congregation are willing to accept if they only knew the day each particular view would command his eloquence. Charity being a principal factor in his rocabulary, perhaps he may be able to weave a perfect harmony with the words overlasting punishment."

We quote this as a fair statement of the

We quote this as a fair statement of the views and feelings of many who attend the Central Music Hall Sunday services, and listen with interest to the words of the gifted preacher, yet are not satisfied by his apparently varying positions, or made strong by his fine eloquence.

One of the merits of Mr. Swing is an ability to state fairly the views and creeds of many classes; one of his peculiarities is a method and spirit in such statements that lead his hearers to think, for the hour, that he very nearly agrees with those whose views be giving; is in doubt whether they may not be nearly or quite right, and has no

positive and clear convictions of his own. Thus, in a discourse on woman, some months ago, while many wise and true words were spoken, on the whole one would conclude that he was with the opponents of womansuffrage, favored differentiation of inalienable rights on account of sex, had no strong moral decision on the matter; and so, in a hesitant and weak way, went with the con-servatives, and suited nobody, because not quite sure that he was at ease himself.

Again in his words on Wendell Phillips,

gnostic mood swept over him and every spiritual thinker was chilled, while every naterialist felt that the preacher was turn ing his way.

His allusion to Spiritualism, in a late dis course published in the RELIGIO-PHILOSOPHIC-AL JOURNAL on "Celestial Bodies," was less open to this criticism, because he made a and yet in such way that his hearers knee was not a believer in some of its leading facts

The Inter-Ocean correspondent so well suggiving forth an uncertain sound," that it is ss to bring more illustrations.

To give such catholic statements of varying opinions as this preacher does, is surely worthy of all commendation, provided, that is, that back of them all, and through them all one can feel and see the clear and decid ed opinions and the uncompromising moral and spiritual standard of the speaker. Theo dore Parker used to give statements equally catholic, of the good and ill in Catholicism Puritanism, and other systems of faith, but his own strong ground was never weakened and no one for a moment doubted or forgo his position as a spiritual teacher of natural

Any dim indefiniteness or shadowy uncer-tainty as to what the preacher himself stands for, brings doubt and weakness, because it comes from doubt and weakness. There is a grand and inspiring philosophy in the heroic counsel of Paul the Apostle: "Having done

We have no wish that the man who speaks to such large and excellent audiences in Cen-tral Music Hall each Sunday morning, should lose one jot or tittle of his charity or catholic spirit, but we do wish, as do many others, for more emphatic and decided affirmation of his own convictions. For instance, many would be glad to hear his views on Bible authority, trinity, atonement, future punishment, the living reforms of the day, and last but not least, on materialism and Spiritual-ism, theism and atheism. Affirmations on se and like great topics, sustained by argument, lighted up by spiritual radiance glowing with deep expnestness, and intensi-fied by exposures of the folly and character of opposite views, would give new strength and life to his hearers, and greatly renew and increase his own thought and life.

On the really deepest question in the thought of our day, whether there be a spiritual genesis of things, the sway of an infinite intelligence, an upward tendency in the position and evolving power of mind over matter, the soul's testimony of immortality confirmed b. the senses; or only force and law, a start from the mud and dead return to the mud again-only in the philosophy and facts of the Spiritualism of the ages, recorde in Bibles and elsewhere, and most clearly illustrated in the "higher Spiritualism" of today, can solid ground be found for the Central Music Hall platform, and all like plat forms and their spiritual-teachers to stand "To this complexion it must come at

And Yet Another.

The Old South Church in Boston, the largest and most influential of the orthodox churches of New England, has departed from the standards and chosen a preacher who is manifestly unsound in the faith, and not afraid or ashamed to preclaim his unortho-doxy before the council called to install him. Rev. Geo. Gordon of Greenwich, Conn., a graduate of Yale, was called as pastor som time ago, but circumstances then prevented his acceptance of the call. The church waited till the obstacle was removed and then is-sued a call for a council to install him. Knowing his advanced views, the church caused it to be made known, in the letters missive sent to the churches that it was satisfied, and the minister would be installed whether the council approved the act or not. A large council composed of delegates from all the Congregational churches in Boston, and a numb of distinguished ministers from other places net, and Mr. Gordon read a statement of his belief. Newspaper report says:

met, and Mr. Gordon read a statement of his beitef. Newspaper report says:

"He defined sin as a bad spiritual state, and, said that the consciousness that accompanies that state is its punishment. There was no Unitarianism in his creed, for he distinctly avowed belief in Christ as God, but when he came to discuss the question of retribution he disclosed the so-called heresy. He declared that the soul which was in sin was at enmity with God, and that as long as the state of sin continued so long would the hostile relation continue. If a soul should continue in sin after mortal death, its punishment would also continue, but he could not say that souls would thus continue. The scripteres, he was willing to admit, taught the possibility of such an unending course of sin, and consequently of unending punishment. "Whether there will be," he said, "as a matter of fact, anyone who will sin forever, whether the possibility NWH be converted into a reality, is a question which I have no means of deciding. The questions of possibility and of fact are, in my mind, distinct. The one I can answer, the other I can not." Mr. Gordon admitted in the same way the possibility of a crisis in the sinner's experience, saying: "If there is such a thing as the possibility of a crisis in the sinner's experience, saying: "If there is such a thing as the possibility of a crisis in the sinner's experience, saying: "If there is such a thing as the possibility of a crisis in the sinner's experience, saying: "If there is such a thing as the possibility of a crisis in the sinner's experience, saying: "If there is such a thing the content there must be also a limit in christian character, the attainment of a fixed position in the divine righteousness, it is clear to methat there must be also a limit in the sinner's experience beyond which he will remain steadfast in sin. This would be my conception of the final judgment. Moral life and moral death declare themselves in their final form. To the question whether this world is the only place where human beings can leave unrighteousness for righteousness, the fellowship of the devil for the fellowship of God and his son, I can give no answer whatever. To the further question as to what influence the fact of physical death may have upon the destiny of the Soul, I return no answer. It may have much, and it may have none at all."

Of course the prominent members of the conneil opened fire at once and proceeded to council opened are at once and proceeded to question him sharply. Drs. Webb, Withrow. Plumb and Blagden only succeeded in draw-ing from the self-possessed candidate for in-stallation, statements that in his judgment the divine punishment was purely spiritual; that Christ came to reveal God's character to men and that his death was not a propitiation; that the epistle to the Hebrews was an enigma, and that the words "eternal life" ity and not council then The council then went into secret session, and after hot debate, voted, forty-eight to sixteen, to install Mr. Gordon,-Dr. Webb protesting and refusing to take part in the

Another landmark gone, another church giving up the eternal hell which had stood to them as the guarantee of an eternal heav en; another preacher trained in orthodox soundness, showing freedom of thought. Some will mourn over this, but thousands will re-joice, and the good work will go on.

Ingersoll and the other Preachers.

The pastors of Chicago churches seem to be much stirred by Ingersoll's recent lecture Some of them lose their temper, and one calls Ingersoll's audiences a "lot of silly fools;" another says that the audience was largely composed of "Inddels, Jews and beer swill-ers." The Rev. Dr. Barrows, on the other hand, fights philosophically and tries to prove, not so much that Ingersoil is wrong, as that it is impossible he should be right.

Yet all this fuss serves as a first-rate advertisement for Ingersoll. Teach the people a higher truth, if you can, Messrs. Preachers, and there will be no need either to abuse Ingersoll or insult his audience. Give them omething they can understand as well as believe; tell your story sharply and clearly as Ingersoll does, and he would talk, not to empty benches, indeed, but to greatly reduced audiences, for men always prefer to be lieve rather than doubt, where it is possible

Decadence of the Ministry.

The time has been, and not so long ago when the clergy were supreme in the do-main of thought. They were the most cultured men of their day, the sacredness of their office surrounding them with a halo of sanctity, their judgment was held to be al nost a divine judgment—they were a power in the land that none dared to gainsay. No all this is changed. A church listens critically to candidates, makes its selection, and never ceases to criticise, is prompt to dismiss, if the preacher falls below their expectations. The preacher is no longer deemed ex officio holy; his opinion is worth less than that of another man, often, for it is apt to be unpractical. The very withdrawal from the affairs of the world which used to be the source of his power, now diminishes his influence below the average. Bishop Littlejohn, lecturing before the General Theo-logical Seminary of the Episcopal Church, points out the decadence of the ministry in the control of education. The following is

the newspaper report of his remarks: the newspaper report of his remarks;

"The clergy once wielded a wide influence as a learned class, and were accepted as educational guides. They reported as educational guides. They reported as exactly a college up to forty years ago that did not one tils existence to their suprasthell interest. To-day, at home and abroad, in the movement for secilar education, the clergy had been retried, and any attempt on their part to manage the public schools would be met with determined opposition. The tattle had been won by the secular power. There were still schools where clergymen governed, but it was any belonged. In Research also, the clerk of the cler

Whence comes this dethronement of the clergy? There are several reasons. They are not active citizens, generally; would They much rather speculate on the material of the cloak Paul left at Troas, than on the best means of removing a great evil from among us. They can denounce, can stir up opposition, but they do not know how to world's work, and so are bushed aside, or

They are not the most learned men of their time now. Numbers of men who have taken up spiritual studies, surpass them, even in their own chosen fields of effort—men whose thought is of to day, as close, as logical, but put in the words of to-day. The clergy are learned, but no longer remarkably so. Be-sides this, their course of training is such as to make them, as to religious expression, mode of exegesis, etc., very nearly all alike; individuality is greatly repressed. They must take a certain range of subjects, treat them in the regular way; all orthodox traditions must be respected—a text is held to be sufficient answer to any fact. Just now, in our midst, texts are at a discount, doctrines doubtful, and preachers are valued chiefly in proportion to the effectiveness of their oratory. Their congregations will not dis pute with them, but do not reverence them. Their congregations will not dis-

Nor are they as effective as they used to be as pastors. More than once have the statis-tics of the Presbyterian Church shown that hosts of the children are not baptized as required by the standards of their church. In large churches the preacher makes perfunc-tory calls at long intervals. One lady declared she had been a member of the church three years, and then absented herself three years, and the pastor had not called once in the six years.' Not educators, not advisers, not distinguished for learning, eminently unpractical, the clergy have become mere public speakers, judged as other speakers are, with no halo of divinity about them, or even bout their themes.

For, after all, the doc rines they have taught have done more than anything else to bring them down from their high position. Rigid. though false and foolish, views about the inspiration of the Scripture, have made their whole teaching apparently unreliable; human nature naturally turned away from the persistent preaching of an eternal hell, which is not in the Bible, but is a cherished dogma of the church; Jesus did not teach the doctrine of the Vicarious Atonement, which nien are fast coming to the conclusion cannot be true,a conclusion universally accepted by Spirit-ualists; and public prayer, held to be so es-sential, was neither taught nor practiced by sus the great exemplar. All the things tend to make the preacher an expensive superfluity and not a teacher of the truth; to relegate him chiefly to the position of an orator, whose office is simply to the ears of the groundlings." \$

Spiritualists start without veneration for their speakers—what decadence is possible for them. The signs are that Spiritualism may be all speech-making, without intelli-gent, combined action. Little good to the world will it be for one class of speakers rather than another to have the ear of the public, if nothing more is done. Let us see to it that all efforts shall be to make Spiritualehall the work go on in ever-increasing pow-er—not the speakers but the truth proclaimed reverenced, because of the good it is

Liberals everywhere are invited to examine our Premium List, and see how easily valua-ble books may be gained. It will be found on the seventh page of this number.

The Inter Ocean of March 31st, in reporting the anniversary exercises at West Lake treet, stated:

"A gentleman who came away from the meeting in company with the reporter, said to like to deny the phenomena of Spiritualism, and when first seen by any one they uaism, and when first seen by any one they are so novel and striving after more knowledge—to see it by some means some information cannot be obtained in regard to the future life or existence. But continued investigation only serves to cloud and befog the mind, leaving it in the wide waves of a shoreless sea, without chart or compass. An intelligent man is prone to abandon the whole matter in digust, and take an easy refuge in agnosticism. I defy any Spiritualist, he said, 'to show any communication from an alleged spirit which has been of any kenefit to himself or others, or added one word of line to the sum of human knowledge.' Those who are content to keep along with the ridraplous, 'communications,' and contradictory, 'tagar and often profane language of 'spirits,' are either cranks or men of weak mental caliber. They are such men as delight in the brass crowns, tin swords, and tawdry regalia of certain secret societies."

There is mingled truth and erroyin this are so novel and startling as to create a thirs

There is mingled truth and erroy'in this utterance. A ceaseless search after phenom-ena, without attempting to discover what they are meant to reveal, does diminish mental activity; does make most unspiritual Spiritualists. They learn, in the very beginning, that life is continuous, and that spirits return, and yet keep on trying still to settle that question, as if there were nothing else to be learned. All the grand reach of the life beyond, all the rich development of their powers, the unfolding of possibilities undreamed of before, are ignored, unsought for. They have gained-nothing worth having, and lost the rich harvest of experience they might have had. In this sense only "con-tinued investigation"—which really is no more investigation than perpetual study the alphabet is study of literature—is a hindrance to spiritual growth. But, it is not true that no "communication from an alleged spirit has been of benefit to himself or oth Not alone new forms, larger ranges of truth have been received, but new inventions have been made, and, not unseldom, has a man's business been successfully conducted under spirit advice. Much more often, it is to be feared, a contrary result has ensued from the spirit teaching being incorrect and dangerous. But even this was caused by the spiritual condition of those receiving the messages. One who allows his judgment to sleep, while he listens with open-mouthed awe to any thing given to him as from the Spirit-world invites deception, is in no condition to understand, or do, the right thing at the right time; even as prophecy would fail if it depended upon them for any part of the fulfillment. Far too many are there who are not only content with, but draw into their atmosphere, ignorant, undeveloped spirits, who confirm these so-called investi-gators in their ignorance, their credulity, their folly.

Woes'of Reporters for the Daily Press.

The most ill-used person engaged on a dally newspaper is the reporter. The editor may have an opinion of his own, and can have time and space enough in which to express it. He can choose his topic, and, if he knows nothing of a subject, can depute some one else to write it up, or down, as his person al views or prejudices, or the policy of the paper, may determine. But the reporter is a bond slave. He must go where he is sent, must endeavor to make intelligible reports of things beyond his comprehension, and do this at high-pressure speed. No wonder he so often falls, is so often guilty alike of the suppressio veri and the suggestio falsi. At a recent lecture of one of our most profound students, after adjournment there was found on the reporter's table, a card inscribed, "What is it all about, anyhow?" the groan of a puzzled reporter, who yet must write as if he comprehended all that was said. And then the merciless pencil of the editor adds insult to injury, striking out all those glowing periods where the reporter, thinking he did know something, has "spread himself"; so his report, shorn of beauty, is made merely a bare statement of a few unimportant facts, without any certainty of correctness even

From this state of affairs it comes that the reporter grows careless, his moral sense is blunted. He does not so much desire to make a good and true report, as to make one his editor will approve, and deal mercifully with in the matter of "space." Hence, it he is ordered to report a spiritualistic gathering, and his editor don't believe in Spiritualism, it is not necessary to know anything about the matter, not even enough to attack it in telligently, but he can sneer. There is no The unfortunate answer to a speer. er must do something, and he does all he is

Thus, the reports of the late anniversary have such things as "Old men with long beards and hair, weird-looking young ladies, and men with a strange, mysterious expression of countenance," making the bulk of the meeting—all distinctly false, of course, but the poor reporter is obliged to write so-he does not know what else to write. Another of these oppressed "pencil-pushers" speaks of another meeting as composed of "mostly middle aged spinsters and elderly gentle-men whose gray hairs covered illy-balanced craniums." True, most of the people present eraniums." True, most of the people present on the last occasion, were better-looking than the reporter, many of them younger, but the hired man had not courage enough to say so; though cowardly, he was mendaclous to the verge of sublimity. "A large number came loaded with speeches to the muzzle."

'The gentlemen called on to make a few remarks usually succeeded in putting the audience to sleep," etc., etc. It is not worth while to be angry at such mis-statements as these—the reporter did the best he was able to do, poor fellow, and should not be blamed that his profession forced him to write on a theme he knew nothing about, and because he could neither argue nor understand argu-ment he was compelled to sneer.

Will There be Progression Hereafter!

The Brooklyn Eagle gives a brief abstract, as follows, of a sermon recently preached in Brooklyn by Rev. Dr. Peck:

Brooklyn by Rev. Dr. Peck:

"Two questions had been given him which he would answer briefly, as he had not time to go into detail. The first was, Will we grow in knowledge in eternity? or shall we know all things at once? The answer: We will grow in knowledge, it would be impossible for a finite mind to understand all, things. Second, Will there be degrees and capacity of knowledge hereafter? Most certainly. We shall enter the hereafter as we leave this world and shall begin there where we left off here.

"Taking up his sermon he said there was no question which appealed so much to the heart, that touched all its tenderest emotions,

"Taking up his sermon he said there was no question which appealed so much to the heart, that touched all its tenderest emotions, as that of the recognition of loved ones in heaven. From all the facts there could be no doubt that the soul maintained its individuality and that every one retained his consciousness. The Scriptures teach that personal identity is retained in heaven."

The averagines were answered truly but

The questions were answered truly, but whence came his knowledge of the matter? Not from the Bible, but as a deduction from scertained facts of human nature. It is still, with him, only an opinion; he has no evidence that this progression is actually going on. To him has come no testimony from Spirit-world. How much clearer and more certain the thought of progression in spirit-life would be to him, if he knew of spirits who had progressed, if his opinion based on mundane facts was in turn supported by Incontrovertible spiritual facts. Yet, after all, the orthodox will say, he is not sound in the faith, he is "wise above what is written." The Bible does not speak of progression after death, does not declare that personal identity is retained in heaven. "Great multi-tudes" are there, but no single soul. Nor does it reveal why there should be progression, for it tells of nothing to be done for which progress would be necessary. Bible idea of heaven is, complete satisfaction, intense joy that the soul is saved, the only manifestation of which is worship. Argu-ing, as the préacher does, from the known constitution of man, the Spiritualist arrives at the same conclusions, but he goes further, and along the line of argument so extended, finds not only progression as indispensable to continued life, but also what progression is for, what is the use of it. Better than this, even, the Spiritualist is daily receiving evidence that his deductions are correct. Not in a dreamless repose, not in a delirium of worship, not as a part of a grand pageant, but as an individual, working, learning, growing eternally—the joy of heaven to the Spiritualist is like the joy of earth, born of giving out, of help and service to others. Joy is greater in spirit land because conditions enable one to do more, and progression means greater power to acquire and give out, greatpower to do, hence greater All this is proved to be true, but no word of it is in the Bible.

A. F. Ackerly Caught Again.

This tramping trickster is in a fair way to get a portion of his just deserts. On Saturday evening, the 29th ult., he essayed one of his customary performances at Moberly, Mo. According to the best advices the JOURNAL has, it appears that one of the company secreted himself, unbeknown to Ackerly, in the rear of the curtain which is placed behind the medium and the two persons who sit with him on his right. When Ackerly re-moved his right hand from the unsophisticated sitter, and extended his arm through the rear cuttain to simulate a spirit arm, according to his elereotyped method, the concealed observer grasped it and exposed the swindle to the audience

The company seized the outfit for manufacturing "spirit" phenomena, and on the following Monday Ackerly was arrested on a warrant charging him with fraud and de-ception. He was at once bound over to await the action of the Grand Jury. This Ackerly is the same fellow who was caught in Pittsburgh in November, 1881, and who has had trouble in other places. The JOURNAL has for years warned the public against this common cheat and falsifier. When he was last in Chicago, some of the good people whom he had hoodwinked, came to us with accounts of his manifestations and we offered to pay for the scance if they could get him to allow his hands to be held and the maniifestations then took place. They felt sure he would do it, but when pressed to the issue offered him \$50 for a scance where mani-festations occurred when his hands were held, but of course never got it. It is time he was doing some work for the State. A few months at breaking stone or roadmaking would possibly teach him a good lesson if it did not improve his morals. Let him have the full penalty of the law.

The lovers of poetry—and they are legion should read the long list of celebrated pots, whose works we offer as premiums. They are beautiful books, outside and inside, fit rempan. ordaments for the centre-table, fit compan-ions in all the varying moods of busy or quiet life. They are handsomely printed with a red line around every page, artistically bound and gilt-edged. See how easily a library

Convincing Tests by Mrs. Simpson.

It is a fact recognized by those who have visited Mrs. Simpson at 45 N. Sheldon St., that the tests given through her mediumship are of such a nature that they rarely fail to convince skeptics and investigators that the information which she imparts to them is de-rived wholly from a supermundane source. A marked case of this character occurred a few weeks ago. Two gentlemen, Mr. Eyre and Mr. Chamberlain, earnest seekers after truth, the latter a stranger to her at the time, called upon her for the purpose of thoroughly testing her claims as a medium. As soon as seated in the little room dedicated to spirit manifestations, she informed Mr. C. that he had two wives; one had passed to spirit life and the other now living. This statement was true, though his friend, Mr. E., who had known him for twenty-five years, was not aware that he had ever been married but once. Mr. C., after this convincing test, requested that his name be given. In response thereto, Ski, her spirit control said, "I will try." Mrs. S. then took a slate, put it under the table, and the following was written thereon by Ski: "What do you call a room in French?" Mrs. S. replied, "chambre." Sky then directed that "chambre" should be set aside to assist in the formation of the name. Then he inquired: "What do you call a narrow road with a fence on each side?" Mrs. S. replied, a "lane." "Now," said Ski, "put the two together, and you have the gentleman's name." Mrs. S. remarked that the two words combined did not spell his name correctly, but Ski insisted that the sound conveyed his correct name-Chamberlain-which was sufficient.

After being furnished with his own name through the instrumentality of the control-ling influence, Mr. C. suggested that he be allowed to try an infallible test. Mrs. S. readily assenting, he took out of his pocketbook some court plaster, cut it up into strips and placing a tiny pencil under the tumbler, carefully proceeded to seal the glass and slate securely together. When this, was done to his entire satisfaction, Mrs. S. placed the slate and its glass appendage under the table, and Mr. C. asked: "Can the controlling spirit go home and see how many persons are there? The response—" Brave C., go home and see for yourself"—was plainly written under the glass tumbler, and not a single strip of the court plaster was displaced, as Mr. C. had written his name partly thereon; and continuing it on the slate, rendering any displacement of the glass by the medium without de-tection, an impossibility.

Mrs. Watson's Lecture.

Mr. Alfred Denton Cridge, a nephew of the late Prof. Denton, sends a long analysis of the matter and manner of the lecture tately delivered by Mrs. Watson under control of Prof. Denton. Seeing that the medium announced at the beginning that it was the first time she had allowed herself to be controlled by that spirit, that she herself expected something of incompleteness in the control, that many of those present said it was "Denton all over," as our esteemed correspondent states, there seems no place, just yet, for questions as to whether there was less or more gesture than Prof. Denton was accustomed to use, or whether the speech was more rapid than was his wont. Still less should there be any complaint that on this first attempt the Professor did not tell all he knew. That it was a good lecture, is plain to all who have read it; that it had many characteristics of Prof. Denton is admitted by our correspondent, and that is enough for a first attempt.

A Question from the National Soldiers'

H. S. P., an inmate of this institution, asks the following question, which greatly per-plexes him, as it has many others:

piexes him, as it has many others:

"If spirits constantly progress and never retrograde, how is it that one who was perfectly truthful while on earth, should now come and after first stating a fact known only to ourselvee, and thus proving to my satisfaction that it really is the person represented, make another statement, giving every particular, in which there was no truth? Both communications were through myself."

As it would be impossible for a truthful spirit to give intentionally a false communication, we are not to suppose that because graded. Either the conditions of the communication were disturbed and thus an error committed, or another spirit usurped the ly given.

port, tried to fool the people of Bradford, Pa., last Sunday night with a spirit show in the Opera House. After simple acts, lasting but a few moments, Davenport announced that, owing to the noise of the audience, the per formance was over. Of nearly 1,000 people in the house, some 400 rushed for the stage door, avowing their intention of assaulting door, avowing their intention of assuring Davenport. He escaped by a back entrance, was chased up Main street by the mob but reached the hotel and shelter. The mob did not disperse until nearly midnight, at it itening to watch Davenport's departure from the city.

The London Lancet reports a lecture on tea and coffee, in which people are advised to put-the coffee for breakfast in an earthenware vessel, pour cold water over it, let it stand over night, and bring it to the boiling point by placing it in a water bath or double boiler in the morning, thus preserving the aroma.

GENERAL NOTES.

During April, Lyman C. Howe will lecture at Erie, Pa. During May and June he has an engagement at Indianapolis, Ind. Dr. J. K. Bailey has pursued his pioneer

work, during the month of March, in Ohio and Western New York. His address is still at Milan, Ohio.

Mr. Wm. and Mrs. Emma H. Britten sail

for America the 15th, on the steamer City of Chicago. Mrs. Britten speaks for the First Society of New York City during May.

We ask our readers to examine our new Premium List. The number of beautiful and useful things to be had for a small

amount of trouble will surprise them. Wm. E. Coleman's able articles on "Reincarnation," which appeared in the Jour-NAL several years ago, are being republished in the Herald of Progress, England. In a note to that paper, Mr. E. Wallis, a promi-nent Spiritualist, said: "I heartily commend them to the serious consideration of your readers."

Mr. and Mrs. H. B. Champion, of Philadelphia, left there this week to take up their permanent residence in California. It will be a difficult task to fill their places. The Spiritualist movement in Philadelphia is deeply indebted to them for their untiring devotion and able co-operation during the

past few years.

Ladies who desire to beautify their homes or themselves, should read our Premium List. There are a number of beautiful and useful articles they might just as well have; it will be very little trouble to get their friends to subscribe for so well known and desirable a paper as the Religio-Philosophical Jour-

NAL at only \$2.50 per year The JOURNAL has the satisfaction of know ing that late reference in its columns to the notorious "Dr." R. C. Flower, resulted in his being obliged to refrain from practicing his vocation in Illinois, last week. He is said to have met some of his patrons just over the eastern and western boundaries of Illinois. He registered at a hotel in this city but made no attempt to "practice."

Mr. and Mrs. Pirnie of Cleveland, O., who

spent some months in Chicago last year, have returned and taken rooms at 425 West Madison street; they anticipate remaining in the city, for two years. Mrs. Pirnle is widely known as a successful magnetic healer and fine medium : she is also highly respected as a lady. The JOURNAL takes pleasure in commending Mr. and Mrs. Pirnie to the friends in Chicago, and trusts its city readers will

make their personal acquaintance.

Civilization is ever creating new wants, and the Subscription News Co., 98 Ashland Block, Chicago, has discovered something hitherto undreamed of. They propose to re-ceive subscriptions for any periodical in the world, will attend to all arrangements, do all the correspondence without charge (if they do not make the publishers pay for it). This will be a great convenience to many. They have issued a monthly bulletin poster of sur-passing elegance, printed in colors, on fine paper, with much pleasant reading on one side of the sheet, and on the other a tremendous list of the best periodicals of the day— we can not spare time to count them—but the Journal is among the goodly company as a matter of course.

Dick, a mesmeric sensitive, is exciting considerable attention in London, Eng. In commenting on his wonderful powers the Herald of Progress says:

of Progress says:

"We must content ourselves, now, with asking the skeptical one question: how is it that a man with his eyes sealed beyond all possibility of vision correctly describes articles held before him without his attention being directed by a single word spoken, for Mr. Ogle merely holds up the article bick describes, without uttering a syllable! If, then, under such conditions, we find sight independent of eyes, is it safe to sneer at the assertion of Spiritualism, that man has powers that transcead his physical nature, and that such powers indicate a nature within him, which, when freed by death from the trammels of the flesh, will prove him superior to the bonds of clay, which now hinder or obscure the expression of those powers which the evidences of somnambulism, and spirit control show we possess? Mind is superior to matter, and Dick, the Pit Lad, is a startling illustration of the truth we state in closing.

400 clergymen of the English Episcopal Church have signed a declaration in favor of the Affirmation bill, introduced last year in Parliament in connection with the Bradlaugh affair. Dean Plumtre, Archdeacon Cheetham, Canon David J. Vaughan, the Rev. H. Scott Holland, Dr. Abbott, the Hon. and Rev. W. H. Freemantle, and the Rev. C. H. Turner, are among the number.

place of the first. The conditions of spirit communion are so volatile and changing, we ought not to wonder at the errors, but rather that any communications are correctly given.

Some trickster calling himself John Davenport, tried to fool the people of Bradford, Pa., last Sunday night with a spirit show in the Opera House. After simple acts, lasting her

sprightly of all the classes of society."

Ten-couples of lion baboons arrived at New York a few days ago in a steamer from Liverpool. The visitors all have brown eyes and long faces. Their hair is dark gray, and their hands are black. They are worth \$500 aplece. They came originally from Africa, and are the largest of their species ever brought to this country. One of them, is over, five feet in hight. Mr. Donald Burns, who imported them, says the reason they are called lion baboons is because they often kill lions in their native jungles. They either attack the lions with heavy sticks, or crush in the heads of the lions with heavy stones. He says that the haboons were snared by the natives, who found out their drinking-place, and planted a stake hi a pool of water, around which the rope of the snare was passed. When a baboon was caught it was dragged into the water and half drowned. Before it recovered it was locked up. There are ten males and ten females. The males are almost three times as large as the females.

The grave of Wendell Phillips in the Old Granary burying ground in Boston, is already covered with early spring flowers, planted there by John Reardon, the ages superintendent, to whom in his life-time Mr. Phillips was kind. It is said to be not unlikely that the body will be removed in a few months to a lot in the cemetery in Muton, Mass., owned by his sister. Mr. Phillips wished to purchase a lot there during the last year of his life, but found he could not get a title because he was not a resident of the town.

Catholic society in Chicago is reported to

Ilfe, but found he could not get a title because he was not a resident of the town.

Catholic society in Chicago is reported to be much exercised over an essay delivered by Dr. Curran, a member of an Irish national society, in the hall of the Union Catholic Library Association a few days ago, in which St. Patrick was characterized as a nepotist, a land-grabber, and a man willing to sacrifice Irish nationality to the interests of the church. The management of the library association have forbidden the use of their hall for the future to Dr. Curran and his fellow Nationalists, who, being members of the organization which owns the hall, do not propose to submit quietly.

The New York Sun says: "Some idea of the magnitude of the business of raising sweet-seented flowers for their perfume alone may be gathered from the fact that Europe and British India consume about 150,000 gallons of handkerchief perfume yearly; that the English revenue from con de cologne is \$40,000 annually, and that the total revenue from other perfumes is estimated at \$200,000 cannually. There is one great perfume distillery at Cannes, France, which uses yearly 100,000 pounds of rare flower leaves, 32,000 pounds jusmine blossoms, 20,000 pounds of tuberose blossoms, and an immense quantity of other material.

From the "English Wife-Beater's Manual" it is ascertained that in November, Decem-

material.

From the "English Wife-Beater's Manual" it is ascertained that in November, December, and the first week of January sentences were imposed varying from a fine of half a dollar to short terms of penal servitude, among which are noted the following; Assaulting a mother; pushing a woman on the fire; striking a mother in-inv; throwing the contents of a slop-pail onto a wife; striking a woman on the nose; for beating, half-starving, knocking out the tooth of a child and forcing a quantity of hot porridge down her throat; knocking as sister down and taking running kicks at her; trying to cut his child into four quarters. The list is one of monotonous brutality. The volume is dedicated to Baron de Worms, who advocates the lash for wife-beaters.

Ladies in America

long before they reach middle age frequently find themselves suffering from some of the complaints and weaknesses peculiar to their sex. For all such Kidney-Wort is a great boon. It induces a healthy action of the Kidneys, Liver and Bowels-yel-canses the system, and strengthens and gives now life to all the important organs of the body. It is natures great assistant in establishing and sostaining health. Sold by all druggists.

Business Botices.

DR. J. V. MANSFIELE, 100 West 26 St., New York World renowned Letter writing Medium. Terms, \$3 and 12 c. Register your Letters.

Höbsox Turrle lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Years of tise prove, and thousands of delighted writers testify that TAKIGRAFY is the crowning triumph of shorthand art—the most easily learned, written and read. Students can begin making practical use of it from the first lesson. Historial-circular-free. New and successful method of instagation by mail. D. Kimball, 79 Madison St., Chicago.

mall. D. Kimtelli, 19 Marison St., Chicago,
Mas. Emma Handison-Buittes will make a final
and farewell four through the United States to California, leaving England about the middle of April of
this year. Spiritualist societies desiring to engage
her services for Sunday and, week evening lecturis,
will please apply to her residence, The Lidney, Humphirey St., Cheetham Hill, Manchester, England, up
to the end of March. After then in care of ReligionPhiliosophical Jouanal, Chicago, Ill.

For Ten Cents. The St-Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The Religio-Pritz-Striktal Jounnal, and Magazine sent one year for \$3.50.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spirituallet Society will hold services every Sunday, commencing September (6th at 11 4. M and 7-54. M at the Hall, corner of Fution and Hed-ford Avenues. J. Wm. Fletcher, speaker, All spiritual plagers on sale in the hall. Meetings freek. Wm. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPESSATION 124 Clinton Archae, Brooking, N. Y. Public services every sunday at 3 and 7:30 f. M. Lycoum for young and old, Sundays at 10:30 s. M. Abrakan J. Kipp, Superintendent.
Ladies Aiz and Mutual Relief Fraternity, Wednesday, at

Church Social every second and fourth Wednesday, in each Psychic Fraternity for development of mediums, every evening, at 8 o'clock, sharp. Mrs. T. B. Stryker,

Tresdent.

The South Brooklyn Spiritual Society meets at Franklin Ball, corner Brd Avenite and 1sth Street, every. Wednesday evening at a o'chock. Mr. Bogert Fresdent; Dr. Faton, Socrelary and Tressurer.

The Brooklyn Spiritual Conference meets at Everett Hall, 199 Fullon Street, every Stunctey evening at a o'clock. Cast.

The Brooklyn Spiritual Fraterity will now hold Conference Meetings in the Hall of the 1 nion for Christian Wert, 189 Meetings in the Hall of the 1 nion for Christian Wert, 189 Meetings in the Hall of the 1 nion for Christian Wert, 189 Meetings in St. Ni. S. B. NiCHOLS Freichen, John Jeptaris Socretary.

A. G. Elfy, Treasurer.

New York City Latics Spiritualist Aid Society, most ever, ednesday, at 5 r. M., at 171 East S9th Street MBS S. A. MCCRETUREN, Secretary.

The People's Spiritual Meeting of New York City, continues, every Sunday at 2:50 r. M. and 7:50 evening, in Probisher Hall, No. 28 East 14th St., near Union Square.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seakers every Sunday at 2 r. M. in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7 45.

Saratoga Springs, N. Y.

The First Society of Societanilets at Saratoga Springs, N. Y. With Supreme Court Room, Town Hall, kin on the first Menday and Tunday sections of each month, se spice M. Seille J. T. Brighten will officiate.

H. J. HORN, Pres.

H. J. HORN, Pres.

Kansas City, Mo.

The First Spiritual Society of Kannas City, Ma., meets every Sunday evening at 7:30 m Fythian Hail, corner 11th and Maio street, Dr. E G.Granville, President; A. J. Conty.

\$1 TEXAS FARM AND RANCH, \$1

DEVOTED TO AGRICULTURE, HORTICULTURE, STOCK AND SHEEP RAISING, THE HOUSEHOLD, LITERATURE,

AGENTS WANTED LIBERAL COMMISSION.

AGENTS WANTED LIBERAL COMMISSION.

ADDRESS:
HOLLAND & KNOX,
AUSTIN, TEXAS · · · · TEXAS

Good Pay for Agents. \$100 to \$200 per mo., made selling our fine Books & Bibles. Wite to J. C. McCardy & Co., Chipago, Hilmols.

\$250 A MONTH. Agris wanted, 98 test sell-agricles in to world. I sample free. Address JAY BRONSON, Detroit. Mich.

Nine Months.

The feading farm paper in Michigan will be sent until Jan and J. 1885. On Michigan will be sent until Jan at States. Fleety 35 CENTS. and an arknowledged authority to farm matters. Address, "AddRess," Address, "AddRess, "AddRe

AGENTS WANTED to sell D2. CHASE'S 2000 REDIPE BODE. Sells at dight. You double your money. Address Dr. Chase's Printing Bouse.

MRS. E. S. SILVERSTON.

Test, business, medical and psychometric medium. Normal and transc clairvogant. Letters answered by mail \$2.00 and

20 So. Ann Street, Chicago.



Nine Months

The leading farm paper in Michigan will be sent until January 1, 1885, for an exist. Plenty of 35 CENTS, aboves, a fine 'House' depriment 35 CENTS, and an acknowledged authority in farm matters. Address,

Corticelli Spool Silk.

The Best Sewing Silk Made.
Every Spool Warrented.

Ask your Storekeeper for CORTICELLI Silk.

Nine Months.

The leading farm paper in Michigan will be sent until many 1, 1885, for its cents. Presty of 15 CENTS, after a fine "pone" disputies thank as 15 CENTS. Moveledged achievity in farm matters. Address, "AGILCULTERAL WOLLD," Grand Hapids, Mich.



Months Nine

The leading farm paper in Michigan will be sent until January L. 1885, for #5 cents. Piccey of 35 CENTS stories, a fine "line" "department of 35 CENTS, and an acknowledged actionity in farm matters. Address, "ASPRICALTIMAL WORLD," Grand Rapids, Address,

SARAH A. DANSKIN,

PHYSICIAN OF THE "NEW SCHOOL,"

Pupil of Dr. Benjamin Rush. Office: 481 N. Gilmore St, Baltimore, Md.

During Sitem years past Max. Dancern has been the pupil of and medium for the spirit of for Berl Liosh. Man: case procedured hopeless have been permanently cured through She is mairraudient and chairvoyant. Itself the interior condition of the patient, whether present or at a distance, and ID. Hosh treats the case with a scientific skill which pass been greatly enhanced by his fifty pears' experience in the and IP. Hoan treats to be a fitty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00, and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER, Prepared and Magnetized by Mrs. Danskin.

is an unfailing remedy for all discuss of the Thrust and Lungs. Therecan Construction has been cured by it. Price 12.00 per bottle. Three bottles toy \$5.00 Address Orders and remultances by express garbable to the order of Sarah A. Danesin.



NATURE'S remedy applied throats our Magnetic Shields,
A soft energizing current of vita Ising magnetic power
rasses directly into the nerve centers, imparting warmin,
life and health. If you are ritted of old allows as is antiquated methods of regarding health, get a Bell or Jacket and
know what red couldn't add evolyment are. Magnetism
the reach of models and shower and restoring health
the reach of models for curing disease and restoring health
the reach of models for curing disease and restoring health
the reach of models for curing disease and restoring health
the reach of models and shower Humburg' Our Magnetic
Shields are your best Friend on earth. They will hake you
arel and storing able to basic Humburg' our Memoria
Book. But do not judge to by our writings only left try our
reach mast win the victor.
Magnetic current; imparful by our Midsel pass through
the body and stinguists every ourposite to its increas extension when the plates and diseases into life in
apring.
Magnetic curies keep your feet warm in coldest weakher.

THE CHICAGO MAGNETIC SHIELD CO.,

No. 6 Sentral Music Hall. Chicago, Ill.

Manufactury 270 W. Madison Street. BRANCH OFFICE-1106 Main Svert. Karina Cip. No. 19 Eagle S. Buttas, N. C. Age Breijies Avenue, Millsonije In, Miny. (105 Post Spren, 200 Presiden, Californie).

MIND, THOUGHT AND CEREBRATION.

reasoner on motacte to curse. Give symptoms, ago frava: Letter of 1 structions and Treatment, \$8.00. destings treated free by sending five 2 cent stange, for Circular Militon ALLES, 2411 N. College Av Philadelphia, Pa. SATAN IS COMINC! POR SALE-THE FROM OF KNOW SERRE-CONTENTS:
Millentum, 1890; arrival of the fouganticipated Jewish
Mesclab: great floated pricing, 1886; great war throughout
the cut les world, 1886; Satan, the chief Andi-Christ, time of
he drift, incidental connection, with Satan's high, powers and
advance skirfdishers, satan's Temple, Ten Commandments
statin's Konden and Interligions, what Natian says regarding
the endign to all ratiogs, etc. Price, 25c, stamps. Address:
ACRUST BURE St. Paid, Minn.

EXAMINATIONS

CURING DISEASE BY SPIRIT POWER.

MRS. C. M. MORRISON'S

Keilcal Bard as formerly.

Foll medical diagnosis by letter, enclose lock of hair and one dottar. Give the age and set. Terms for magnetized remedies will be cent with the diagnosis. Address P. G. But 7519, biocked, Macs. H. B. WILLOUS, Sec.

Nine Months.

The leading farm paper in Michigan will be sent until January I. 1885. for the cents. Firstly of \$50 CENTS, stories, a fine "House" creatings of the CENTS, acknowledged authority to farm matters. Address, "AGRICULTERAL WORLD." Grand Rapids, Mich.

TO EMBROIDER CRAZY QUILTS

get Brainerd and Armstrong's factory ends called "W. Endbroidery sold at less than half price. 40 cents will what world out the Botter in skeme, mit good off and Ufful colors, in pieces from one to three gards long. See

Nine Months.

The leading farm paper to Michigas will be sent until January (, lea) for the cruts Fleut 35 CENTS, of states, the "Hopes" department 35 CENTS, and as a second-department for farm matters, "Address," "Address, "Address, "Address, "Address, "Address, Tanaka Charless, "Address, "Address,

New Tacoma,

The Future Metropolis of the

Pacific Northwest. A politicism pideo of inventment. Money leasend readily, at 1 per cent, and 15; per cent, per inoutic. Section 2359 of Code of Washington Territory seys. "Any rate of interest agreed upon by parties to a contract, specifying the same in writing, shall be valid and legal." Incommation cheerfully alvery those who will evideo 4 neats for reply. Address ALLEGO C. ALSON, Real Estate limbers, New Tacoma, W. T.

SYNOPSIS

THE BOOK OF LIFE.

PIDARTIIA.

COTTAGE COLORS

A grouine Ready Mixed Paint in S beautiful shades. They are made of the Furest Materials adapted for the purpose, via Fure Carbonate White Lead, (we use so depth or Sudimed Lead) Fure Gabel Close and old fashioned Eathe Extend Old. The Carbonate White Paint Carbonate William Committee and Carbonate Carbon

CHICAGO WHITE LEAD & OIL COMP'Y,

Manufacturers and Jobbers of PAINTS AND PAINTERS' MATERIALS. 19, 51, 53, 55 and 57 Green St., corf. Fulton, CHICAGO, ILL.

RUSKIN'S CHOICE WORKS.

The most popular smaller works of the celebrater ther of "Modern Painters," "Stolles of Venice," "Serg-

SESAME AND LILIES. Elzevir Edition

CROWN OF WILD OLIVE. Elzevir Edi-ETHICS OF THE DUST. Elzevir Edition,

CHOICE WORKS. The three above, bound in one vot, half Russia, red edges, 80 cents.

The most accomplished English writer living. This inty Enevir edition to fit for Queen Transa's hand"—thodas Magazine, Toronto. "The type, paper, and binding are fit vehicles to carry to the public some of the less thoughts of the greatest living master of the English language."—Uncorrunter, Chicago.

cage.

"At the astonishingly low price of 25 cents each. No more delightful previous to the study of universitory has ever been siven than is found in "Ethics of the Dunt," not these theap, yet careful reprints place them within the reach of all. "I'de Coniment, New York.

Journal

"In putilishing Ruskin's Cholce Works, Mr. Aldem has redained a from claim must be available of anversam readers. These hooks are only examples of the work Mr. Aldem h deling. His estat gue comprises most of the best standing wests pricted in the English language, not be hapfure cityoughout are such as to justy entitle time to easily price of the conference of

500.000 Volumes

JOHN B. ALDEN, Publisher. O. Box 1227. 18 Vessy St., New Y

INCERSOLLISM OR CHRISTIANITY; WHICH?

A Camp Morting Discourse by J. M. Poebles, M. D. let 13 Coults. For sale, wholesale and result, by the Residual Part

Voices from the Zeople, and information on various sobiects.

In Death Eternal?

BY A. T. LANPHERE.

If death be an elemnal eleep,
And all we know of life shall periah;
If thou, oh! Grave, life's secrets keep,
With naught beyond to love and cherish;
If, when this body knows decay,
And rests within the earth that bore it,
No gleam appears of coming day,
No hope of future life before it;

If death be an eternal rest,
From which the spirit knows no waking;
If human life no charm possessed,
Egyand its present cheer partaking;
If when our sun of life had set,
He saw no promise of the morrow,
No recompense the mind could get,
For all our mortal pain and sorrow—

Then, sad, indeed, the fate of man,
And cheerless all bis best endeavor;
To live and Breathe through mortal span,
Then sink to nothingness forever;
To yield his being up to fate,
No ray of joyous hope before him;
But silent, cold, inanimate,
As clods of earth when covered o'er him.

This cannot be it the flower that dies
Will bloom again, life's impulse kno wing,
And seed that in earth's boom lies,
Is lost not by the act of sowing,
And morning follows darkest night,
The smilght comes in all its glot;
While verdure springs to greet the sight
From mountain summits, wild and hoary.

There's nothing lost! the law of change,

There's nothing lost: the law of change, of loss and gain and compensation, Brings naught within our mental range. To prove the mind's annihilation. The body wastes by alow decay. Till death's dark image hovern o'er it, yet clearer shines life's hental ray. And brighter far the path before it.

And thus 'tis proved by range of thought
That mind, far reaching and far seeing
Lives on beyond the changes wrought
In human form, in mortal being.
For greater far than aught we know
The shrub, the flower and changing see
The bursting bud and sunlight's glow
Is human mind with God-like reason.

The doubter views the wondrous whole, The starty vault, the earth and ocean, The start that in their orbits roll, Their regulated constant motion; The ocean tides recede, advance, The changing seasons, bleak and vernal, And deems it all the work of chance, And hence his doubts of life eternal.

God's promises are ours by faith, Yet proof, aside from revelation. Abounds on every hand, and saith That mind and matter's combination is only for a time, and then The spirit, spite of all resistance, Puts on a higher flight than when i, 'Twas fettered by its earth existen:e.

The martyrs at the burning stake, So blessed with beatific vision;
The impress that our spirite take,
From those who've passed to life elysian;
The many proofs that one may see
Of life when souls from bodies sever—
All prove God's purposes to be
A grand, progressive life forever.
March, 1884.

For the Religio Phil Our Easter.

BY CALLIE L. BONNEY.

Wreathe with immortal flowers the empty to A rison Lord dispels the cypress gloom, While joyous Easter bells in music chime, And white-robed angels as in olden time, The victory proclaim.

O mourning hearts, uplift your tear-dimmed eye.
The grave is but the portal to the skies;
The but the earthly presence that hath fled—
They live in Heaven, whom we call the dead,
Our own forever.

Hall Easter morn, and speak to each sad heart,
Of pearl gate Eden where the loved ne'er part;
The earthly way through Death's dark valley lies,
But leadeth ever to immortal skies,
The eternal Heaven.

To the Editor of the Religio-Philosophical Journal:
Have you any statistics telling how many Spiritualists there are in the United States, and also in the world? If so, please give them in the next JOURNAL, W. S. PETTIT.

and oblige,

W. S. PETIT.

There is in the very nature of things, no possible way of numbering the Spiritualists in this country way or numbers they have no organization, no sys-tem of gathering statistica, not even a method for making an approximate estimate that can be re-garded as of value. Estimates depend largely upon the temperament of the person making them. In the temperament of the person making them. In the count it would not be proper, for statistical pur-poses, to edroil those who, while convinced of spirit return and communion, still retain their church affiliation, or at least decline to be recognized as 4Spiritualists; and this number embraces probably more than one-half of those commonly counted as Spiritualists. When a thorough business organiza-tion is accomplished, statistics of some value will be tion is accomplished, statistics of some value will be obtainable and not before. When the last United States Census was taken, an attempt was made in good faith by the Chief of the Bureau to count the Spiritualists, but it was a failure. To our certain knowledge, many who are known as Spiritualists, decline to be registered as such on the books of the census-taker. However, there are Spiritualists enough to effect a thousand times deeper dent upon enough to effect a thousand times deeper dent uponaffairs social, religious and political, than has yetbeen dote or ever will be until they are a well organized working body, wholly free from sectatian,
blas, and ready to grapple with the affairs of this
world, assisted by the knowledge and inspiration derived from the Substructed.

Writing Produced on the Inside of Folded Pellets.

To the Editor of the Religio-Philosophical Journal:

Mrs. Jennie R. Dady of Geneva, Ohio, possesses the giffs of Independent writing, pellet reading, mind reading, and healing. She was born with spiritual gifts. She has not been developed through the aid of a circle.

The sitter may bring his own paper, carefully marked, and keep it in his own possession, fold it several times, and then place one of his hands over it, she sometimes laying one of her hands on the top of his. With a pencil in her other hand she then passes it over the hand that holds the paper, at the distance of about one luch, saying, "Look at your paper." The sitter unfolds it, and sure enough there is writing in straight lines across the page. Every "i" is crossed, and the writing is se plain as the best Spencerian.

Geneva, O. BERNETT.

To the Editor of the Religio-Philosophical Journal:

Eravol Mr. Whitworth, for specking in behalf of our cherished Charles Dawbarn. May you, Hudson Tuitle, and many more Rationalists, whose names I might manifon, long live to redict your light upon the pages of the JOURNAL.

Rewark, N. J.

R. N. CHARE.

For the Beligio-Philosophical Journal. Dr. A. B. Dobson—His Diagnosis of a Lock of Hair from Poor Old Tray— Specimen of Spirit Literature.

BY HUDSON TUTTLE.

For the magnetic bealer I have only words of praise; his life is one of self-sacrifice, and his labors are poorly rewarded. But for the pretender and quack, who employ the garb of Spiritualism for their own selfish gain, we have no word of condemnation sufficiently strong. I have a friend, a firm Spiritualist, residing near, who has a cancer on his neck, and cancerous enlargement of the liver. After the disease had progressed for some time and he had become discouraged with the failure of his physicians, he was induced, through the advertisements of "Dr." Bobson, to send him two dollars, and a lock of hair for examination and prescription.

In reply he received the following unique answer, which for eham, cant, ignorance and duplicity, is rarely symstet (capitals, spelling, etc., verbattia).

*Bec. 21. Maquoketa Iowa—1883.

*Dear Brother your case is examined by the Band of spirit Doctors and is on the other side of this paper—In my circular is my terms which are very low and may god and the good angists bless you is my prayer.

On the other side is given the examination by the "Band of Spirit-Doctors."

"the hair Indicates that the Blood has Scrofula in it and this must be cured before the lump on the neck will get well the lever is Bad the Blood Dont Circulate Equal the Nerve fluids weak.

Again:

"the, Kidneys weak the head and Stomach Bad

Again:

"the Kidneys weak the head and Stomach Bad the nrvious systems Breaking Bown you surely need help.
"At times you have Bock and head ache sad and melancholy feelings weak and nervious Short of Breath a sence of tightness across the Chest we may not have told all but fully understand your case. Band and we believe we we can Cure you Our Renedles with our Magnetic help works wonderfully and may Good Spirits Guard and Gulde you always aright."

"Band"

with our magnetic neip worse wonderfully and may glood Spirits Guard and Guide you always aright."

"Dear Friend to Day as the Band Directs I send you the remidies that will start you on the road to health, but in case this months treatment Dose not make a complete cure you Should have more you are now intitled to treatment at \$4.15 per month and may Heaven and its Hosts cure you and they will God Blees You truly yours Dr A B Dobson I send you one of my 25 ct pictures free."

It was generous in him to send his picture, for that picture is specially advertised. It has been made at considerable expense," and he says of it in said advertisement:

"By having my picture in the house, the Band of Spiril boctors can come more rasily in raport, and with our remedies assist the patient in getting well."

Overlooking the fact that in the above the spirit of the most abject Voolooism appears, and that the profuse use of capitals and want of punctuation and placing capitals where they ought not to be, are fallings alike of the "Boctor" and his "Band," we sak, what was the treatment? Simply a little box of herbs to stew into a ten, and four alips of "magnetized paper," to high Guil." "What he herbs were, I do not know; but the ten nearly sent the patient to the "Heavenly Hosts," so ferrently invoked by the "Boctor."

Some "wicked men" who opposed Spiritualism,

the "Heavenly Hosta," so fervently Invoked by the "Boctor."
Some "wicked men" who opposed Spiritualism, when they saw the result of my friend's effort, placed a lock of hair cut from the tail of a "good old dog Tray," in a letter, and forwarded it to the "Band of Spirit Doctors." They received a diagnosis exactly like that given my friend, except that scrotla was omitted. The dog was free from that, but he Bad "more trouble in the kidneys."
Now, I ask, what kind of a representation of Spiritualism is this to the world? To what a depth of degradation has the cause descended, when brazen ignorance floods the country with circulars in its mame? Dobson claims in his circular, that he treated 6,216 patients in 1882, and 5,000 were cured perfectly. He claims thirty rears' experience, and that he is the "most successful healer now on earth" (this under the name of a correspondent); not of himself, however—for if he made no other pretense, he would not be removed from the counties bost of quacks who prey on the credulous sick. It is all the work of "his Band of Invisibles" and he says:

"Sufferers, you that have falled to get fellef from

quacks who prey on the credulous sick. It is all the work of "his Band of Invisibles!" and he says:

"Sufferers, you that have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his Spirit Band of Doctors for each case; enough to last first month for \$20.0."

"Dr." Dobson's circulars, letters and diagnosals of my friend's disease are quite sufficient to prove him a charlatán of the first water. His "Band" say they know all about the case, when their description is wide of the mark, except in allusion to the "lump" on the neck of the patient. The "Doctor" demands with the lock of hair that the leading symptom, sex. etc., be given, and the "lump" had beedynardtoned!

I have never been in favor of the so-called "Medical Laws," but if such men thrush themselves to the front as-representatives of Spiritualism in one of its most sacred aspects, "healing by laying on of hands," and advertise in thaming posters the engagement of whole Bunds of Spiritualism Paper, and quack pills and olnitments, such laws will be demanded to protect the credulous, and especially to renovate the ranks of Spiritualism. This criticism may seem severe, but we may rest assured, that if Spiritualists do not take effective measures to free themselves from the odium of such characters, it will be done for them, and when it is done, they ought not to cry out "persecution."

A Lost Profile of Aristotle.

A Lost Profile of Aristotle.

To the Editor of the Retitalo-Philosophical Journal
Jennie Reed Warren held a meeting at 213 West
Madison Street, on the evening of the 24th ult, at
which she gave her strange and romantic experience
in writing the three volumes of the "New Revelation." The peculiar "road" which she traveled in
obedience to angel volces, freshly filestrates the saying that "truth is stranger than fiction," One incident connected with her career deserves special
mention. She wests upon her neck a very curious
antique stone with a face cut in it, which weas dug
up from the ruins of buried Fompell. When Dr.
Albert Crane, who accompanied "Mark Twath" in
his famous trip chronicled in "Innocents Abryad,"
was sojourning in the city of ancient Damascha, a
native met him, gave him this stone with its histary,
described Jenny Reed, and charged the Doctor to
give it to his countrywoman on his return to America. Jenny Reed at that time was a stranger to Dr.
Crane, and nothing but some pocult agency could
have brought them together as afterwards transpired. None of the lapidaries are able to place the predhed gem, though all agree that it is very ancient
and very valuable. The scriptured face within its
translucent depths is executed in all the perfection
of classic art, and purports to be that of Aristotle. A
triple coronet of laurel leaves adorns the brow; the
profile is perfect and delicate in outline, and were
the renowized Greek philosopher to appear to-day
upon the stage of section, he certainly need not

the perfect and delicate in outline, and we he renowned Greek philosopher to appear to-day pon the stage of action, he certainly need not be shamed to own this likeness of himself. XX. Chicago, Ill.

A Question.

To the Editor of the Belleto Philic

To the Editor of the Beltiato-Faliosophical Journan:

I feel moved to sak this question through the Journan: Cannot some of our reform writers, like Hudson Tuttle and others, dramatize some of their excellent stories for the stage? If appears to me that one of the most pressing demands of the present age, is that our great reform movements, social, political and moral, should have a showing in the theatres. What does the Editor think about it? Cincinnait, O. W. BOWEAN.

A reform writer may have no more capacity for the work of a dramatist than has the Ohlo River for the work of a dramatist than has the Ohlo River for

to the work of a dramatist than has the Ohlo River for taking care of the water which seeks the sea through its channel, or than the average actor has for writing on such subjects as employ the thoughts of a Tuttle, a Stebbina, a Coleman, a Trifany, a Thomas, a Swing or a Harriet Beecher-Stowe. But play-writters are quick to sease the public pulse. Uncle Tom's Cabin on the stage did much to educate public sentiment, and some of the plays of the preent day teach Spiritualism. This will be more marked in the future no doubt.

Letter from New South Wales.

A NOTED MEDICAL MEDIUM.

I regret that I was unable to send you a letter last mail, but circumstances prevented use from doing so at the last moment. The mail boat, which will conver this spistle to the shores of the New World, will also bear away from Australia a well known and highly respected medical medium, in the 5-person of Mrs. Armstrong, long a resident of the sister colony of Victoria. I have not had any personal experience with Mrs. Armstrong, but valued friends have had substantial cause to speak in the highest possible terms of this gifted lady's good offices. Mrs. Armstrong's destination is London, but I am unable to state whether she contemplates any stay in your country; if she does, I hope she will visit Coicago, and give your fellow citizens a taste of her quality in regard to medical diagnosis by means of locks of hair and otherwise. A NOTED MEDICAL MEDIUM.

regard to medical diagnosis by means of locks of hair and otherwise.

The cut-pages of the JOURNAL are a decided con-venience, and another evidence of the ever-present desire to improve the paper, which is surpassed by no other that I am acquainted with, as regards appearance, and it is to me decidedly superior as re-gards matter, to any other periodical in the same line.

line.

A AUSTRALIAN LIBERAL AND PRILOSOPHER.

We have look, for a time, the valuable services of Mr. Geo. Lacy, who, with his amiable wife, has proceeded to the old country by a sailing vessel, for the good of his health and family matters combined. A few personal and attached friends gave Mr. Lacy a parting gift of a silver instand, which may perhaps, be considered appropriate, as the recipient is a ready and voluminous writer, and an able one as well; indeed, I know of no one in these Colonies with a more philosophical mind.

MISS WOOD.

ready and voluminous writer, and an above one well; indeed, I know of no one in these Colonies with a more philosophical mind.

MISS WOBD.

So far as the general public is concerned Miss Wood still hides her light under a bushel, and I am, therefore, unable to report anything worth reading as regards ber alleged materializations.

A LIBERAL GOES OVER TO THE CHURCHES.

In New Zealand there has been a nine days' wonder in the public retirement of Mr. Braithwaite from the liberal ranks, and his subsequent fellowbilp with the churches. The secessionist was well known in Dunedin, N. Z., as the proprietor of the radical Echo, the organ of the "liberals, and he was also a a free-thought bookseller. The reason he gave for "breaking away," is that the materialist section of the liberal camp were given to dograatic assumption, and objected strongly to anything savoring of Spiritualisan or the ruling spirit of the universe, appearing in his (Braithwaite's) own paper. His Parthlan arrow was barbed with the statement that in the so-called free thought 'anks, there are large numbers of those who don't know the meaning of the term, and who think their doxy should be every toody else's doxy; and truly there is gravamen in the charge.

BEFERITE ORGANIZATION.—THE N. S. W. LIREBAL.

ASSOCIATIOS.

doxy; and truly there is gravamen in the charge.

DEFECTIVE ORGANIZATION.—THE N. S. W. LIERRAI.

ASSOCIATION.

You possibly may be more favored in America
than we are here, but it invariably happens that
when organization is begun or attempted in New
South Wales, the organizers, or at any rate those
who come immediately after them, manage to quarrel among themselves and gradually to split up intorival factions. This is the case with the Liberal Association of the Colony, and already the cloud, "nobigger than a man's hand," has appeared on the
horizon, which will ere long develop the lightning
to read the association into innumerable fragments.

All this ja very sad to contemplate, but it is nevertheless true, notwithstanding that it is possible it
may be "officially" contradicted. If such contradiction does reach you, I will remind the writer beforeband of Burns's poem, in which occurs the following:

"Ob, wad some power the giftle gie us.
To see oursel's as others see us.
It wad fras mony a blunder free us.
And foolish notion."

It wad fram mony a blunder freeque and foolish notion."

A WESLEYAN CLERGYMAN LEAVES THE RANKS, Mr. John Obsborne, formerly the Rev. John Obsborne, formerly the Rev. John Obsborne, whom I have already referred to in previous letters, has now finally severed his connection with the Wesleyans, and started a platform of Ms own, which he somewhat illogically cails. "The Christian Platform," He has lectured here already to overwhelming audiences; once on the "Basis of his Platform," and again on "Prayer for Rain," which we are sadly in want of. He asks his friends and others not to call him "Reverend" any more, but I don't suppose he would like to be dubbed by the antithesis of that much abused word. His views seem to partake largely of the Unitarian type, but too thing he is very pronounced in, and that is his ill-disguised contempt for the clergy, whom he has already denounced as bigoted and narrow minded. He will do good, for hundreds go to hear him who would shudder at the idea of "sitting under" a pronounced infield. "Twas ever thus.

CHAS. CAVENAGH.

Spirit Control.

Fo the Editor of the Religio-Philosophical Journal:

Permit me to say a few words in reference to spirit control, as treated by Dr. J. R. Buchanan in the Journal, of March Sth. In the case obtdining a prescription from Dr. Hill, Dr. B. says: "Certainly, Dr. Hill was not a spirit controlling her; the advice obtained from him was the result of a mere psychometric rapport with bis mind." Will Dr. Bedshanan say that the prescription that had been obtained from Br. Habnemann, through the same psetdup, was not the result of the medium's coming into psychometric rapport with the united of Dr. H. If not, where is the difference in the character of the control? There can be none, it seems to me, except in point of intellugence, as manifest in accuracy or the want of it. My own experience has long since laught me that spirits in the flesh may exert an influence or controlling power over sensitives or mediums, as well as spirits out of the firsh. The question is: "Is it not wholly spirit control, and is not the importance or merit of the result to be determined alone by its measure of wisdom and truth?

As to "self-control," that seems to crop out in Dr. Buchanan's article, I don't know much about that. If I take hold of the toes of my books and attempt to raise myself from the carpet, my efforts will very likely be attended with failure; but if I lay hold of something that is above, or superior to me, and of sufficient strength to hear my weight, and rely on that I may raise myself from the carpet, but not otherwise.

that I may raise myself from the carpet, but hot our
crwise.

I am keenly alire to the impositions that mediums
are liable to suffer, and the follies they are liable to
commit. I am also aware of the imperfections and
follies of controlling influences, whether in or out of
the body, and therefore recognize the justness of the
apostolic exhortation: "Try the spirits, whether
they be of God, because many fails prophets have
gone out into the world." Too much caution cannot
be exercised by mediums as to the character of the
controlling influences they are subjected to.

Rancho, Gonzales Co., Texas.

J. B. Cone.

The Cassadaga Lake Free Association.

To the Editor of the Reigie-Philosophical Journal:

Many of your Western readers will be interceted in learning that, since the close of the people's meeting at Cassadaga Lake, its August, much has been done to insure the success of the camp meeting this sesson, which begins July 26th, and closes August Sist. Since the close of the meeting last year, nine cottages have aiready been erected; others have also been contracted for, and when opening day arrives the present year, it is safe to affirm that alleast twenty new dwellings will have been fully completed and ready for their summer occupanta. Among the speakers engaged are 0. P. Kellogg, A. B. French, Mr. and Mrs. J. T. Lillie, J. Frank Baxter, Misc Clara-Watson, E. W. Emerson, Lyman C. Howe, Mrs. Neilis J. T. Brigham, J. Wm. Fletcher and Mrs. E. O. Woodruff. Other names will be added to the list as soon as dates can be arranged. Mr. O. P. Kellogg, whose services as chairman have been so acceptable to all, will be retained in the same position this year. Mr. Kellogg has contributed largely to the permanant success of these annual gatherings, by the ability and energy he displayed, and he is now regarded as indisponsable to the success of Cassadaga. What Dr. Vincout is to Chartanqua, finds its counterpart in O. P. Kellogg at Cassadaga. A silver cornet band has been engaged to attend the meeting, and is expected Jordet much to its attractive interest. The Thand 8th of June next has been set apart for the annual picule and Sunday assembly, and next September, the free-thinkers hold their national annual convention on these grounds. All things considered, present indications point to the most successful year in the history of the association.

Internal Lakie, Secretary.

Spirits Manitesting at Police Read-quarters.

Matron Webb and her 16-year-old granddaughter Mamle after looking at the procession on the night of the Barnusnbrade, went to see Mr. Webb's sister in-law in Hudson street, near Canal. The conversation turned on Spiritualism, and it was proposed to try to tip the table. The table proved more obedient to Mamle Webb than to any one cise, and it was decided that she was a medium. Ever since then she has been exercising her newly discovered talent in Matron Webb's rooms on the fourth moor at the Police Central Office, and marvellous doings are ascribed to her.

By simply placing her hands on the heavy piano in

ascribed to her.

By simply placing her hands on the heavy piano in Mrs. Webb's parlor and saying, "Spirits, please move this," she is said to have repeatedly caused the piano to glide backward and forward from the wall against which it is placed. Mrs. Webb's dinner table, whose weight, although it rolls on castors, resident it diff.

ms. Webb's parlor and saying. "Spirits, pieses more this," she is said to have repeatedly caused the plano to glide backward and forward from the wall against which it is placed. Mrs. Webb's dinner table, whose weight, although it rolls on castors, renders it difficult to move jumps up and down, the girl's grandparents and less partial witnesses say, whenever she lays her hand on it. Another lighter table has danced about the room so much on one leg that the leg in question is bufly worn and the table itself is so shattered as to suggest the hardest usage. Another table, when Mamie bet touches it, dances in time to the whisting of Mr. Webb, the child's grandfather, who is the custodian of the central Office. The same table also is said to play tag "eith Mr. Webb and to chase him around the room. When he table, when also lead to play tag "eith Mr. Webb and to chase him around the room. When he tarms it turns, and it heads him off when he deduce.

Any table under Mamie Webb's handling will answer questions. A single slow rap on the floor with one leg signifies "no," and several raps in succession mean "yes."

A few days ago Mrs. Webb asked a table, which Mamie Webb was then manipulating, whether Mr. Webb's son, I Geodore, who died twenty years ago, was in the room. The table rapped "res." "How is Emma?" asked Mrs. Webb. (Emma is Theodore Webb's daughter. She married a Mr. Nimno, and lives at Cold spring.) "Is she well?" The table rapped "no." "Does she w nit to see me? The answer was "yes." Mrs. Nimno the next day appeared at the Central Office, and said that she had been ill, and thought her grandmother could cure her. When, however, she was told that Mrs. Webb had learned of her illness apparently through her exeme very much frightened, and went away the next morning.

Mrs. Webb, through the youthful medium, has held communication, as she believes, with her own relacities are suited as and began herself to sing it.

S'ances have been held almost every evening in the presence of a single reporter who had precede

Bishops and Spiritualism.

Bishops and Spiritualism.

To the Editor of the Religio Philosophical Journal:

Last Sabbath evening Dr. Westbrook, in a masteriy discourse on the evidences of a continued existence after the dissolution of the body, made some statements, the truth of which the public has a right to know. He said there are two prominent Bishops of the Episcopal Church, one East and the other. West, who bold communion with their departed friends, and have "sensitives" in their own families, through whom they have become convinced of constructions of the Episcopal Church, one East and the names of these good Bishops, and why do they not tell us poor mortals who are earnestly striving to know whether the spirit does really live independently of the body, or whether all conscious existence ceases at death, and the reason of the faith they profess to have confirmed by spirit return? What are then shops for, if not to teach truth to the people, and if they have light on this subject, why not left is shine Instead of hiding it under a bushel? Only yesterday, a gentleman of undoubted veracity told me that he heard Bishop Warren's new wife, "the Cattle Queen of Colorado," was a medium; that she frequently conversed with her deceased husband, Mr. Fullf, and had for pears continued the business in which he was engaged according to his advices and eventual friends that she often swa and conversed with her dead husband; being a prominent member of the Methodist Church, she would not have it publicly Known.

Methodist Church, she would not have it publicly known.

This statement is confirmed by a letter of a Denver, correspondent, published in the Albany Jövernat some time ago. He raid: "The Warren-Hiff marriage is quite a romance. It seems that before the good Bishop met Mrs. Hiff, she dreamed that her husband appeared to her and advised her to marry a gentleman whom he described. When she met Bishop Warren she at once recognized him as the very image of her dream, and it is not probable that the splendid appearing preacher had a hard task in winning her. This may be a dangerous precedent, and encourage other rich wildows to go to dreamling."

whining her.

and encourage other rich widows to go to dreaming."

One would think that this good lady with a fortune of from four to six millions of dollars at her command, could be independent enough to speak out in defense of what she knows is true, even at the rick of being slightly unpopular. What the people want is the naked truth, no matter whose "doxy" is damaged. If Bishops and wives know that spirits do hold communion with their friends she arth, as the Spiritualists have been telling us for a generation, let them speak out regardless of consequences, and leave events with God. If for one do not believe such persons can suppress the truths they have learned, and be guiltiess when called to account.

INVESTIGATOR.

Philadelphia, March 28th, 1884.

A Remarkable Chost.

MILKESHARR, Pa., March 29.—Henry Shaffer, brother of Postmaster Shaffer of Pittaton, lives in an old farm-house four miles from this city. A peddler was mardered near the house twenty years ago. Shaffer has a wife and daughter, the lister thirden years old. For two years he family say they have been startled at times by strange noises in the house is and indight. Two weeks ago the demonstrations became more emphatic. The old people say they have been startled at times by strange noises in the house is more emphatic. The old people say they have been startled at times they went to bed. If would remove the bedfoldes and do other unamnerly things. The family could not sleep, and it soon got noised about that the house was haunted.

Cver forty people visited the house on Thursday, and the startled in the proof of the windows. It seems that all in the room saw the goes on cared that they tried to get out of doors, and in a few seconds the room was cleared.

Mr. Mitchell says that he saw a sight that will hannt him until death. "Why," said he yesterday, every hair on my head stood up straight. The ghost was eight feet high and the face wa'r hideous. If it would remained the room was cleared.

Wr. Mitchell says that he saw a sight that will hannt him until death. "Why," said he yesterday, every hair to my head gray. I never did believe in ghost till now. It is no common short, either, but a giant from the spirit land." Hundreds have departed for the loney harm-house to-night.

Notes and Extracts.

Caimly facing death, Augustus Schell said: "My work in the world is over. I have done my duty?" More than one-half, and probably (wo-thirds, of the lawyers of Berlin are Hebrews.

Mrs. Dillon. aged sixty-five years, was recently buried at Pilitaburg in the shroud she made forty-four years ago in Ireland.

years ago in Ireland.

In Montana the law prohibits a woman from marrying until she is eighteen years old, and a man cannot marry until he is twenty-one.

The Chinese have begun to adopt the western chemical science, and a factory has recently been erected for the manufacture of sulphuric acid on a large scale.

The Scientific American suggests that the sorring of beer during thunderstorms, results from the rapid development by electrical action, of bacteria already in the beer.

in the beer.

The hot water craze has struck Florida and Louis-iana. Combined with a little podophyllin and an eccasional small does of quinta it will knock the old-est case of chills and fever silly.

est case of chilisand fever silly.

King Humbert of Italy suffers so much from dyspecial that he cannot venture to partiake of the family theal. The little that he eats—and he eats only to the little state of the family specially prepared and served in his private room.

4 "Uneasy lies the head that wears a crown," wrote Shakespeare, but when to this uneakiness is added the torments of dyspecia, necessitating semi-starvation, the kingly office must be indeed a burden.

Rindness has steadily decreased by Variation for the little state.

Blindness has steadily decreased in England for the last thirty years, owing, it is eald, to the improve-ments of the opticians and the almost complete ex-tinction of small-pox among children.—Scientific American.

sinction of small-pox among children.—Scientific American.

A Muscatine business firm recently received a letter in which was inclosed a draft for nearly \$300. There was nothing to indicate who it was from, more than a note saying it was all right; that they were entitled to it: to ask no questions. The draft was all 0. K.

An "Anti-Bad Literature Society" is in process of formation by the Evangelical Ministerial Association of Pitisburg and Alleghany. It proposes to exert its influence to arrest the rising tide of had books, new-papers, pictures, etc., a great work, a needed work.

A lady in Philadelphia has given her property to the chorch to which she belongs, because, so it is said, if she should give it by will and then die within thirty days from the execution of the will it would, according to the laws of that commonwealth, be void, and her property would revert to the State.

Italic types were first introduced by Aldus Pios Manutius in an edition of Virgit, printed in 1501. They were first called Aldine. The letters were united as in writing, and the types are said to have been cut by Francesco da Bologna, better known as Francia, in imitation of the handwriting of Petrarch.

A microscopic examination of the limb of a young girl who died 'recently in Westungerland Courty

cia, in imitation of the handwriting of Petrarch.

A microscopic examination of the limb of a young
girl who died recently in Westmoreland County.

Pennsylvania, of trichinals, showed it to be full of
parasitic worms. It is probable that eight or ten
persons will die on account of partaking of the same
animal, of whose meat the young woman ate.

Miss Susan II. Anthony, who was In Hartford last
week visiting and assisting her sister female suffragists, has at least one passionate love, and that is for a
gray Skye terrier given to her by Mrs. Cady Stanton.

The animal sleeps in Susan's bed, feeds from her
hand, accompanies her in her travels, and has a good
time generally.

nand, accompanies her in her travels, and has a good time generally.

The Indians in Oregon hold that it is a violation of their religion to deal in land; that the Great Chief made them from the dust of the earth, and after they wandered on its surface for a certain length of time they returned to its bosom and again became part of the elements of the earth. Dealing in land they regard as dealing in their own flesh and blood. Samuel Wells Williams, late professor of the Chiese necessing and alterature in Yale College, has bequeathed \$5,000 to the college, contingent on the death of his sister. The object of the bequest is to establish a fund that the professorship of Chieses be continued, otherwise to educate Chieses students. He has also bequeathed \$1,000 and his cabinet of Chieses energials and curiosities to the theological seminary.

The Rev. C. Gray, the Eoiscopal vicar of Helmsley.

The Rev. C. Gray, the Episcopal vicar of Helmsley, in Yorkshire, England, recently substituted a sermon composed and delivered in the same parish 759 years before by St. Aldred, Abbot of Revault, for one of his own making, and prefaced it with a few remarks on the history of the time when it was first spoken. The congregation was pleased. St. Aldred was a tutor of King David of Scotland, and became a most in consequence of witnessing the "abonduable depravity" of the scotch court.

ity" of the scotch court.

Father Mon, a Jesuit preacher in Madrid, having denounced, in the presence of two of the King's staters, the fashionable practice of going to see French plays at the theatres during Lent, the Frimate Archibshop of Toledo was remonstrated with on the subject. Cardinal Moreno immediately went to the palace, had a long interview with the King, and not only ordered the Jesuit preacher to cease his sermons, but to leave for the Seville College. Cardinal Moreno's theology probably admits of the possibility of a royal broad-gage road to Heaven.

Mr. Keely at last declares his motor, so nearly like.

broad-gage road to Heaven.

Mr. Keely at last declares his motor so nearly finished that it needs only the "focalizing and adjusting the vibrations," a gatter which he will attend to himself, having discharged all the workmen. He says that as soon as be has obtained "one perfect revolution, though ever so slow," the invention will be complete. If he has passed all these years experimenting, spent such an enormous amount of money, and the possibility of "one perfect revolution" is still doubtful, the stockholders will have to waltsome time longer, we fear, for repayment of their investment.

chess is often mentioned as the favorite game o Chess is often mentioned as the favorite game of great generals diptomats, and scholars: but the simpler though 'perhaps not less-pleasing game of checkers must have its inuings on theylector too. Not only did Plato use it for philoscaphia illustration, and Cleero turn to it for mental diversion, and Fredrick the Great spend' phure over it, but in later days such leaders of men as Littoria and Garibaidi prized it highly; and it-les sed that, as his namesake's palace in Ithaca was the Scene of many checker-contests, so Gen. Grant used to "clean out the boys" at West Point at it, and indeed ascribes much of his military success to the training of the sixty-four squares.

A curious incident is related in regard to the re-

success to the training of the sixty-four squares.

A curious incident is related in regard to the recent death of Dr. Yandell, in Louisville, Ky. On the day of his death he called on a physician, and, the subject of chloral being mentioned, he bold his friend of a case that had come under his notice. A patient suffered much from trouble with his heart, and while suffering severely summoued Dr. Yandell. Dr. Yandell administered a dose of chloral, which he assured his patient would relieve him. It dis some good for a few moments, but then the patient fell back in his chair and died. It was, said Dr. Yandell in speaking of the case, too sudden for the chloral to have produced the death, and the man had simply died of anying pectoric, or paralysis of the heart. In describing this case to his friend, Dr. Yandell imitated the schoos of the dying man, falling back in his chair and throwing his arms about. A few hours slater and under just the same circumstances he himster and under just the same circumstances.

"A Conscientious, Experienced

The Chicago RELIGIO-PHILOSOPHICAL JOURNAL has been for years busily engaged in a war against Spiritualist frauds, a labor in which the fair-minded cannot but wish it well. It is not just to hold Spiritualism responsible for the absurdates and impostors that have been making merchandies of it. Let it stand or fair on its real merits, as expounded by those of its faith, not smirched by even a suspicion of fraud or legerdemain. The above-mentioned we regard asship authority in its specialty, and it urges that all the traveling spiritual shows are frauds, and not representative of Spiritualism. Anna Evs Fay, who has been starring in Texas, has often been denounced as one of the worst and most successful of the trick performers in the name of Spiritualism.

The RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, is entitled to the respectful reading of all liberal-minded free-thought investigators. Of all the expounders of the spiritual philosophy, it alone accepts as of spiritual origin phenomena that cannot be explained on scientific materialist hypothesis. It is liked an earnest inquirer after the bottom facts underlying the wooderful phenomena characteristic of the "Harmonial Philosophy." Those who desire light on this subject will find it a conscientious and experienced guide and expensent—The Agribatic.

Endless Lite. BY HELEN EVERETT GRANT.

Oh, why should all this come to me so wise: That death should throw no glamor o'er my eyes, Or reach sublimer limits of the skies?

None breathe of life but those who recken how; Of feeling, knowing surely more than now; Filling all thoughts with one eternal vow.

Or grasping, craving for that rest perforce All nature seeks but finds it not. The source Of life, called death, is but another course.

The unknown mighty empires of the wind, Unknown because unseen and unconfined— Cannot exceed the empires of the mind.

Cannot exceed the emoires of the mind.

A Blind Man's Music. I often out my ear against the trunk of a sapling for the pleasure of listening to a music that is beyond description beautiful; and last summer, when I was in the country, I learned to tell an oak from a maple, a pine from a hickory, and so on, by the music of each, for each has its own peculiar melody and pulsation. I could almost write a book on the subject now; but I mean to take another aummer to it if I should live so long. The white pine has a low, soft swelling, continuous pulse, which, though monotonous; of course, when listened to for more than a few moments, possesses a cadence and rhythm such as a practiced elocutionist gives. The Gak, on the other hand, has an abrupt, peculiar, explosive note, of very short pulsation, while the maple gives a smooth, slow, schoorous movement, the wave of which is as long as that of the pine, but has less swell, and is less distinctly separated from its predecessor, and successor. Oh! I could lecture an hour on the music of tree, and can never tell you half of the beautiful things they have revealed to me.—Nec. Prof. Sun.

Oll on the Waters. Bede's Historia Ecclerical and the contractions of the second of the contractions of the contractions of the contractions of the contractions of the second of the contractions of the

and can never tell you half of the beautiful finings help hay revealed to me.—Nex_Fort Sun.

Olf on the Waters. Bele's Historia Ecclestatica, written in 720, gives an account of a reyal wedding party that was saved from shipwreck by pouring oil on the waters. A priest had been set into Kent' to fetch King Edwin's daughter to be married to king Cowin. Before starting on the vorticed for the voyage. He was given a pot of oil to cast on the sea, accompaned by a prayer in case the waves should become boisterous. As was feared they were caught in a heavy equal, and their royal ship was threatened with destruction. The oil was cast upon the seefining waters. In a moment the white caps ceased to break; the deafening roar died away and the sun shone out brightly. A nighter of other instances are cited where vessels were saved in a like manner. It was a common custom among sallors on the infland seas of Palestine before the Christian era, to oil the water in case it got too rough.

Growth After Death. In the philosophical collection of Mulferus there is an account of a woman buried at Nuremburg, whose grave being opened orty-three pears after her death, hair was found issuing through the clefts of the coffin. When the cover was removed the whole shape of the coffin was visible, but was covered from the crown of the head to the sole of the foot with thick-set/hair, long and curled. The sexton waystent to handle the upper part of the head when the whole fell apart at once, and nothing remained but a handfull of hair. There was neither skull nor any other bone left, yet the hair was solid and strong. Mr. Arnold relates the case of a man who was hanged on the gallows for a petty theft, as was formerly the custom in England, whose body was covered with growing hair before it was cut down from the gallows.

before it was cut down from the gallows.

Henry C. Gordon, somewhat known to fame in Vineland and the country at large, as a materializing medium, ought to stay exposed now for the rest of his natural life. The central idea of Spiritualists and involved in a discussion of this case, as many Spiritualists do not believe in materialization. Gordon has been openly caught and exposed, and there is no penalty short of the gallows too severe for him. A man who attempts to palm off his own pantomimed personality, as the veritable forms of departed humn spirits, thus outradig the holiest of affections, and deceiving honest but credulous people, ought to be as severely pumbed as the burglar, the highway robber and the attempted assassin.

—The Vineland (N. J.) Independent.

Elephantine Sumeriness. An elephant

The Vinciand (N.J.,) Independent.

Elephantine Simurtuess. An elephant keeper noticed that when his pets were fed on cakes and sweetmeats by the children they became unwell. Not being able to stand in front of them all the while, he had a sign painted warning visitors not to feed them. He was in the habit of pointing to this sign when he saw any one about to drop a cake or nut into the outstactched trunk. The keeper was sorely puzzled to find out who tore the sign-down whenever his back was turned, until one day he caught one of the wise brutes dexterously remoting it from the peg on which it hung and throwing it into a corner where it would not be noticed.

Reform in Dress. The Rev. Brooke Her-

into a corner where it would not be noticed.

Reform in Dress. The Rev. Brooke Herford, formerly of this city, but now of Boston, last Sunday preached against the abase of dress. The modern dude was held up as an example of what those who were so fond of dress display-might come to. He said American women laughed at the cramped feet of the Chinese, but what was that to the cramping of women's bodies, which destroyed thousands of our women. The women had head-freeses that cost more than the heads were worth, skirts in which they could not raise their arms. It was a shameful degradation of the body for dress.

agramation of the body for dress.

Healling. A healing medium in each family will do much to usher in a healthier race of beings and destroy the avocation of doctors who are druging the people into untimely graves. Humanity is not half made up." We need the healing by instances forces. People have a maint for the nostroms of the pharmacy. Throw away drugs, liquor and tobacco and drink the pure elements of the air. People don't breathe effough. Magnetism, electricity, oxygen and come, are the coming curatives.—Light for Thinkers.

Spirit Sphere. Every spirit carries with it a transportable spirit-sphere. This sphere is like a garment you cannot take on and off at pleasure; it is a natural integrument of the spirit. If this sphere which surrounds and envelops you is spiritually transparent, then the glories of the universe are yours to see and to enjoy; if it is dense and forms a barrier between you and the sights and sounds of the universe, then you are in darkness.—Medium and Daybreak.

American Art.

Photographs, Engravings, etc., can be exquisitely colored with Liquid Art Colors made from Diamond Dyes. Full directions for this beautiful art work with a handsome colored cabinet photo sent to any address for ill cents. WELLS & RICHARDSON CO., Burlington, Vt.

Sinking. The Dahebel Naibo, an isolated mountain in Algeria, eight hundred feet high, is slowly sinking into the earth. Already there is a deep hollow around its foot. The district of Bona has once before witnessed a similar proof of the in-stability of the earth's crust. The Lake Fezzara didnot exist in the time of the Romans but on the trary the site was occupied by a town whose r have been found at the bottom of the lake.

Physicians, clergymön, and scientists, units in re-commending the use of Hall's Vegetable Sicilian

Dried Lizards. A San Francisco merchant wanted the Collector of the Port to classify an importation of dried lizards, brought in as medicine by a Chinese doctor, as insects the tariff on which is very low. The Collector was at such loss to know to seith class the pestitential stuff belonged that he referred the matter to Washington. There it is being examined and reported on by the heads of different bureaus.

A Couigh, Cold., or Sore Threat chould not be neglected. Brown's Browntal Macches are a simple remedy, and give prompt relief. Sicts. a box.

Devil's Heam. A bean grows in Mexico known as the devil's bean, or jumping seed. It is a small triangular body, and will jump several inches off the ground or hand. When opened it is found to coulan a lively bestle that has been hatched inside the seed, and is trying to jump out.

"May God bless you," said Rev. W. L. Martin, of echanicstown, Md., "Samaritan Ne cine cured my is." \$1.50 at Druggists.

Facts and Reasons.

Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers from enervation, languor, weakness, and mental depression.

It has an insort magical effect in curing cruptive and cutaneous disorders. It cradeates from the blood the taint of that terribly destructive disease, ficreditary Serofula.

It expels from the system the baneful poison of Mercury, which is as serious as that of Serofula.

It purifies and regenerates the life current polluted by the corruption of contagious disease.

It standards the secretory organs, effects the removal of all impurities from the blood and makes it new, rich, and pure.

It restores health to sufferers from that blood and impaired vitality.

Advantages that AYER'S SARSAPARILLA

Advantages that AYER'S SARSAPARILLA Possesses over all Others.

It is composed of the most efficacious nitrative, diurchie, and tonic drugs known in pharmacy, among which are the groundine Honduras Sarsaparilla, Yellow bock, Stillingia, and the Iodides of Potassium and Iron.

It is a highly concentrated medicine, scientifically and honestly compounded so at the secure to it the highest degree of activity and perfect uniformity.

It has received the hearty endorsement of the leading men in the medical profession, who recognize it as a standard pharmaceutical preparation, and prescribe it in their practice.

It contains no poisonous minerals or other dangerous drugs; the use of which for temporary effect in the many crude and cheap nixtures sold as afteratives, produces effects on the system often worse than the diseases they are offered to cure.

It costs no more than any other, but would still be the chapeset blood-purifying medicine in the world, even were fissing the control of the c

Ayer's Sarsaparilla

PREPARED BY

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all Druggists: Price \$1.00, six bottles for \$5.



ACENTS\$100 PER MONTH MANNING'S STOCK-BOOK

OVER 80-000 ALREADY SOLD I Demand Ingressing Over 1 and August Services

MAN A



ALBERT LEA ROUTE

ough and rates of fare al.

GREAT ROCK ISLAND ROUTE, CHICAGO.

FREE CIFT! A copy of my Medsumption, Bronchitz, Asthma, fore Throat, or Nassi Catarris. It is elegantly printed and illustrated; 144 pages 12mn 1879. It has been the means of swing many relumble lives. Send name and post-office address, with six cents post age for malling. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address Dix. M. B. WOLFE. Cincinnati. Chile. ggr Saste the paper in which you saw this advertisement. 27-44.

THE

PRESENT OUTLOOK OF SPIRITUALISM.

BY HENRY KIDDLE

THE PROOF PALPABLE

IMMOBTALITY.

leing an Account of the Materialization Phenomena of Mod ern Spiritualism, with Remarks on the Relations of the Fact to Theology, Morals and Beligion. By EPES GAROEST.

Author of "Planchette," "The Scientific Basis of Optimization,"
Frice, paper cerers, He., postage line; cloth, St.60, postage from
For male, wholesade and retail by the RELAGIO-PRILOSOFRI-CLI PUBLISHING MOSE, Chicago.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL



GOING WEST. ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS,

ough the Heart of the Continent by way of Pacific Junction or Omaha to or Pacing Junction of Omaha to

DENVER,

or via Kansas City and Atchieus to Denver, connecting in Union Depots at Kansas City, Atchison,

Omaha and Denver with through trains for

SAN FRANCISCO,
SAN FRANCISCO, bortest Libe to KANSAS CITY,

And all points in the Bouth-West.
TOURISTS AND HEALTH-SEEKERS Should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Grent Through Line, to all the Health and Pleasure Resorts of the West and routh-West, including the Mountains of COLOBARO, the Valley of the

the CITY OF MEXICO, HOME-SEEKERS

uld also remember that this line leads direct to heart of the Government and Italiroad Lands in trasks, Kansas, Texas, Colorado and Washingthe mear us used. Reame, Colorado acc.

Nebraska, Kansas, Texas, Colorado acc.

100 Territory.

101 Is show so the great THEGUGH CAR LINE

11 is show so the great THEGUGH CAR LINE

Finest Emipped Hallroad in the World for

all classes of Taves.

11 all.

Through Tickets was this live for sale at all Rail-and Coupon Ticket Offices in the United States and Canada
T.J. FOTTER,
Yice Free and Gro. Manager.
PERCEVAL LOWELL
PERCEVAL LOWELL
Geo. Pass. Ag' Chicago

JNO. Q. A. BEAN, Geo. Eastern Ag't, all Broadway, New York, and all Washing ton 22. Roston.

THE APOCRYPHAL NEW TESTAMENT:

us, and not in Apostics, and their Companions, and not included a Testament by its compilers. Translated and now for Testament by its compilers. Translated and now first collected into one volume, with prefaces and tables, and various notes and references.

Price, 81.25. Postage, 10 Cents.

VITAL MAGNETIC CURE,

VITAL MAGNETISM

MENTAL AND PHYSICAL DISEASE.

In this volume of 216 pages the author furnishes the key to used which has heresofter been locked up in mastery. It is a sort which has heresofter been locked up in mastery. It is a sort which should be reach yail who design to understand the laws of life and their relations to others.

Frito reduced from 12.50 to 61. ; postage 8 cents.

Prito reduced from 12.50 to 61. ; postage 8 cents.

At Personnel whomes and result, by the RELIGIO-PRILOSOPHI-

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper. Banner of Light, Boston, weekly 8
Medium and Daybreak, London. Rog. weekly 8
Medium and Daybreak, London. Rog. weekly 8
Güre Branch. Utles, N. T., mouthly. 10
The Shaker Manifesto. Shakers. N. T., mouthly. 10
The Theosophist. Madras. India. mouthly. 80
Light for Thinkers Atlanta. Ge 50 Subscription

Nothing like it, nor half so good, ever before offered by the Publisher of a Spiritualist Paper.

Books, Gold Watches, Silver Watches, Jewelry, Silver Table Ware, and splendid sweettoned Organs given to those who successfully exert themselves.

Great Opportunity for all the JOURNAL'S Subscribers, their Children and Friends.

PREMIUM SCHEME. TO BE OFFERED FOR ONLY SIXTY DAYS.

The RELIGIO-PHILOSOPHICAL JOURNAL is cheap at \$2.50 per year in advance, and cannot be published at a less price; nor will any premium be offered hereafter for single subscriptions. But all regular readers of the Jounnal and all persons favorably inclined toward it are hereby offered compensation for work accomplished, as follows:

PREMIUMS.

CHOICE OF TWO PREMIUMS.

Preserved to the property of the plants of the property of the

CHOICE OF TWO PREMIUMS.

For 3 new annual subscriptions amounting to \$7.50 the Publisher will give the sender 1 copy, CHAPTERS FROM THE BIBLE OF THE AGES, con plied and edited by G. B. Stebbins, a large fine 12mo book of 400 pages. Frice \$1.50. This book is in-valuable to all thoughtful men and women. Or. One pair CORNELIAN SLEEVE-BUTTONS, square, oral

top. Price S1.50. CHOICE OF THREE PREMIUMS.

For 5 new annual subscriptions and \$12.50 the Publish er will give the sender
The Complete Political and Theological
Works of Thomas Paine, 900 pages octavo. Price

Works of Thomas Paine, 900 pages octavo Price \$1.00. Feety liberal minded reader needs Paine's works. There are no more stendy selling books in the market. Or. One pair him Silveve Buttons, Gold Front, with

nandsomely engraved landscape, Patent Back. Price \$3,50. Or. \$3,50 Pated Sugar-RowP with glass lining. Price \$3,50 Express charges to be paid on delivery.

CHOICE OF THREE PREMIUMS.

For 10 new annual subscriptions and \$25.00 the Pub-lisher will give the sender.

Macaulay's History of England, in 5 Vols , 12

no, 600 pages each, (Caxton edition). Price \$5.00.—The publishers of this edition claim it is, without toubt, the best of the cheaper ésitions of this work.

Or, Solid Coin Silver Butter Knife, elegantly en-

One Solid Coin Silver Butter Knife, elegantly engaged, Price \$5.00. Or.
One Deep Stocers', best triple silver plated, solid steel;
Fable Knives. Price \$4.50.—Every dealer and
close buyer knows that Rogers' make of goods are
sold on small margins, they are in a stock of silver
ware. like sheeting in a dry goods atore or sugar in
a grocery.

CHOICE OF FOUR PREMIUMS.

20 new annual subscriptions and \$50.00 the Pub-lisher will give the sender scaular's Complete Works. Containing 5 Vols. History of England and 3 Vols. Critical and Miscellaneous Essays and Poems: 8 Vols. in all-bound uniformly in Cloth, very neat. Price \$10.00.

Or,
One Nicket, open face, lever Watch, which Giles
Bros. & Co., declare will keep good time. Frice \$10.00.
Or.
One Quadruple silver plated Caster, finely engraved,
boiding air bottles and with too bell attached. Frice
\$11.00. Express charge: payable on delivery. This
is an elegant place of table furniture and will delight
every housewife. Or.
One set (6) Silver plated Table Spoons. Bogers'
make. triple plated and best quality. Frice \$6.75.

make, triple plated and best quality. Price 38.75, together with one set (6) Silver plated Table Forks, Roger's make, best quality, extra plated. Price 34.25, total value of the lots in this psemium S11.00. Express charges to be paid on delivery.

CHOICE OF THREE PREMIUMS. For 30 new annual subscriptions and \$75.00 the Pub-lisher will give the sender

or 30 new annual subscriptions and \$75.00 the Publisher will give the sender
choice of twelve Volumes from a standard RED LINE
EDITION OF (THE PDETS, claimed by the publishers to be the ly-sat and most complete edition ever
issued in this country at the price. In 12 me Vols.,
Illustrated, handsomely bound in cloth, richly embessed in black and gold, full gitt edge. Price for 12
of these Volumes \$15.00, and they may be selected
from the following list:
mold (Edwin), Aytoun, Busse, Byrgo, Browning, Chancer, Campbell, Cowper, Crabbo, Coleridge, Dante,
Dyden, Ellot (George, Parbob, Coleridge, Dante,
Gyethe's Faust, Goldsmith, Hensun, Hood, Herbert,
Littled (Homer), fugelow, Kents, Locki, Mitton, Moore,
Macauliar, Mercelith, Ossian, Odrsey, Ghomer, PostPoetry of ricesons, Ripe, Proctof, Edipious Poems,
Rogetti Unanie, Schiller, Scott, Shaskayand, Shelley,
Taylor's Philip Van Artewide, Tennyson, Thomson,
Tuppet, Virgil, White (Kirke, Willis, Werdsworth,
Ors.

Or,

A SENT'S ONIC SILVER (Auntities cane or open face in
centered; SPRINGTVELD, ID., WATCH, key winder, in
two owner case—a good timer. Price \$10.00. Or,
One LAGE PIN, SGLID SOLD, with a Budy and two Sapphires, very handsome and-essing at \$10.50, handsome enough for any lady, together title one set
TIGER EYE SLEFYE-BUTTONS, oblong, fancy scaling-

ed edge, oval top, next and good. Price \$1.5.), making \$15.00.

CHOICE OF THREE PREMIUMS.

40 new annual subscriptions and \$190.00 the Pub-lisher will give the sender e set MACAULAY'S HISTORY OF ENGLAND, same as described above, and his choice of treefer Volumes from the REO LINE EDITION OF POETS, hereinbefore

Or, A GENT'S COIN SILVER, (hunting case or open face as

desired SPRINGFIELD, Illa, WATCH, stem winder, In
three ounde case. Price \$20,00. Or,
A Solid Gold LACE PIN, polished, with leaf ornaments
and a single diamond. Price \$20,00. —The diamond
is of course very small, but is grauine and the plu is
rich and desput and country to be a bad the plu is and a single diamond. Price \$20.00.—Th is of course very small, but is genuine and rich and elegant and ought to last a life-ti

CHOICE OF TWO PREMIUMS.

For 75 new annual subscriptions and S187.50 the Publisher will give the sender.

A Gent's ten karat GOLO, Hunting case, ELGIN WATCH, extra heary, handsomely engraved, stem winder, Price \$50.00. Or,

A LAOY'S GOLO, 14 karat, Hunting case, ELGIN WATCH, jewied, handsomely engraved, stem winder. Price \$50.00.

A ROYAL GIFT.

For 100 new annual subscriptions and \$250,00, the Publisher will give the sender one of A. Roed & Sons' new Five Octave Organs in one of their elegant new style Canopy Casics. This splendfd instrument has four sets of reeds of two and one-half octaves each, i.e., two full five octave sets. Eight hand and two knee stops. I. Diapa-son. 2 Meiodia. 3. Viola. 4. Celeste. 5. Echo Horn. 6. Dulcet. 7. Trebie Forte. 8. Bass Forte. Knee Swell. 10. Grand Organ. The case is finely finished in solid walnut, with lines and orna-mentation in gold. Finished without gold if de-

Officers of Societies will please notice the following offer and see how easily they can supply their several organizations with a first class, durable Organ free of cost. The Publisher will give to any Society sending him 100 new annual scriptions and \$250.00, One of A. Reel & Sons Clupel Organs, suitable for church, or meet-ings of any kind requiring Organ music. These Organs have Reed & Sons new style of case, solid wainut finely finished, both front and back, and a ornament to any church or hall. Price, \$225.00.

Either of the affore Organs will be boxed and de-livered at the railroad depot in Chicago without ex-pense, but the freight charges are to be paid by the one to whom it is sent.

It will be noticed that a better offer is made to Societies a higher priced instru-ment—than to individuals; this the Publisher regards in the light of a donation from him of \$25.00 to every Society which needs an organ and has got energy enough to earn one as above specified. The Publisher be-lieves no canvasser will object to this dis-crimination. Reed & Sons' Organs are not surpassed for quality and variety of tone, and the workmanship is first class in every respect. To those who desire to work for one of these instruments, a full description will be sent on application to the RELIGIO-PHILO-SOPHICAL JOURNAL.

The first inquiry the reader will likely make is: If these premiums are all they are represented to be and listed at the regular price, how can the Publisher afford to offer them when he is only getting the regular yearly subscription of \$2.50 for his paper? The matter is plain and simple. The Pub-The matter is plain and simple. The rub-lisher gives his working friends the benefit of the concessions obtained by him for ad-vertising the houses from whom he pur-chases, and buying in quantities for "spot rectaing the non-es from whom he pur-chases, and buying in quantities for "spot cash," he is able, with money and advertis-ing, to reciprocate the fayors he receives at the hands of the JOURNAL'S friends.

SPECIAL CAUTIONS AND DIRECTIONS.

The foregoing Premium Scheme will only retain force for Sixty Days, ending June 1st; all subscriptions sent under the scheme must be in the Mail and ca route to the Pub-lisher out or before that date. Therefore those who desire to earn premiums have no

time to lose and should begin at once.

The Books and some of the smaller articles of Jewelry will be forwarded by mail, postage prepaid. Watches and the more expensive gold and silver ware will be sent by express, and the Organs by freight, the receiver to pay the express or freight charges on de-

livery.
Send the Name and Money for each subscriber as soon as obtained; so there may be no waiting for the paper by the new scriber. With the first remittance, state that you are working for a premium and you will then be credited from time to time with the number you send in. When you have secured as many subscribers as seems pos-sible, you can count them up and order such premium as has been earned.

Be sure every name is correctly spelled and plainly written. Write first name in full as well as the last. Be careful to have the Post Office, County, and State, clearly written in every case. Agents are not repapers to go to all parts of the country. But for foreign countries extra postage will be necessary, the amount of which will be made known on application.

Resulttances,-Money should, when essible be sent by P. O. Money Order or draft on Chicago or New York; when thus sent it is at the Publisher's risk. It is sent, however, with little risk of loss by Registered letter or P. O. Note. DON'T SEND CHECKS ON LOCAL BANKS. All Orders and rcial paper should be made payable to John C. Bundy.

SPECIMEN Copies of the JOURNAL supplied free. Address all letters to JNO. C. BUNDY, Publisher.

CHICAGO, ILLINOIS.

THE SOUL.

For the lietigio-Philosophical Journal.

The Labor Problem, or, Capitalists versus Laborers - A Reply to Geo. W. Webster.

BY W. WHITWORTH. . .

As a workman I protest against the assertions, inferences and conclusions presented by this gentleman in his article under the head of "Monopolies, The Working Class, Cooperation," contained in the JOURNAL of March 1st. He is very much of a "Job's comforter." First pointing out the manifold oppressions by which the laborer is weighed down, and asserting that laborers are waging a very unequal contest with capitalists, he arrives at the discouraging conclusion, that there is to be still further increase of the same oppressive injustice and greedy centralization of the money power; and, saddest of all, that it is the fault of the working classes themselves. How? He answers: "In their ignorance, their selfshness, and want of rectitude."

Will any one ear there is more of selfishness and lack of recititude amongst workingmen than is seen in the rich classes? Indeed, is not this very selfish greed of wealth and want of the restraining influence of moral principle the prime means by which monopolizing capitalists achieve success? In common with all those writers who seek to thrust the blame for his ill-paid, degraded position, onto the workman's own shoulders, Mr. Webster follows the old stereotyped story of two men starting out in life on an equal footing, and how the ineffably good one, who was "industrious, temperate and honest," begins his upward climb in school, gets good wages as a workman, saves his money, goes into business and is eminently successful. The other, after the goody, goody Sunday-school type of bad boys, don't want to learn, uses tobacco, strong drink and gambies; fails to learn the skillful use of tools, and winds up on, the highroad to the poor-house. Is it not wonderfully strange between the extreme of supereminent goodness and success, and that of the drunken loafer in the gutter! I, too, can draw a similar parallel, and which shall have the merit of being drawn true from actual life:

Two shopmates are on an equal footing as to intelligence and skill in workmanship: but one was determined to amass riches, and kept that object steadily in view. He belleved in being a monopolist, as it suited the ingrained selfshness of his disposition. He saved every cent he could possibly spare from the most parsimonious way of living, was mean and niggardly in all his surroundings and never let his soult rise above the one plane of money-getting. He loaned money to his shopmates at extortionate interest, and was perpetually on the watch for brothers in a tight pinch, and then drove Shylock bargains for his pound of flesh. In a word, he speculated with every dollar he could hoard, utterly Indifferent as to what the distress and cost might bat to those he dealt with; and so successful did he become, that he was able to leave the ill-paid,

seem to stumble onto the fact that the field of business is necessarily limited. If a preponderance of workmen went into saving money and then into business, where under neven would the buyers, who can alone sustain the business, comp from? Is not the terrible fact that-we are having from two to three hundred business failures each week, ample proof that getting out of the class of the toilers into that of buying and selling, is vastly overdone? Is not the number of men who have pinched and saved for the purpose of speculative enterprise in the gambling art of getting something for nothing, the chief cause of the oppression that weighs labor down? Then, in the name of all that is just and good, is it well to cast sturs on workmen because more in the name of all that is just and good, is it well to east sture on workmen because more of them do not follow this accursed robber system of acquiring weath? It must be ever borne in mind, if we are to arrive at just conclusions in this labor question, that the great mass of the people must work with their hands, and that the problem of their just rights cannot be solved by showing how they may gamble and cheat their way by speculative trickery into the ranks of rich monopoly. The entire earnings of the nation from every tive trickery into the ranks of rich monopoly. The entire earnings of the nation from every source, is less than a dollar a day for each inhabitant. Is it not clear, then, that each one who monopolizes a thousand dollars a day, must do it at the cost of an equal number who are necessarily robbed of their rightful share? Hence, as the great body of the people must fill the ranks of the laborers, the only rightful question is: How shall this necessary labor be protected from the thieving onelaughts of idle speculators, who acquire the products of industry for nothing of value in return, and the workman he secured in the full measure of all he has honestly earned?

As to the idle talk I have heard all along, on both sides of the Atlantic, during the last fifty years, to the effect, that if all the property was divided to-day it would settle back into the clutches of greedy monopolists to-morrow, I answer, very true. Just so long as class legislation and wrong principles of society permit one-tenth of the people every possible aid in rebbery of the other nine-The entire earnings of the nation from every

tenths, inequality of property possession must prevail. In conclusion, I deny, without fear of suc-

tenths, inequality of property possession must prevail.

In conclusion, I deny, without fear of successful contradiction, that any workman, by the simple process of honest industry, unaided by fortuitous speculation or other extrancous help, can enter business with assurance of success. Every line of profit is now so completely held within the greedy clutch of corporate monopoly, that instead of honorable opening for the man of small means to gain foothofd above every-day toil, vast numbers of those already established in business are, every week, being mercilessly trampled down to hopeless ruin. Even if a workman goes out to a life of privation and suffering in the far western territories, it is little better, for the small increase of wages is swallowed up in higher cost of living. And should be speculate in land or money, he simply becomes one more of the horde of monopoly steeches who confiscate five-eighths of the laborer's earnings to their greedy share, and thus crush labor to the gutter.

Cleveland, Ohlo.

Truth Needs No Defense-

To the Editor of the Religio Philosophical Journal:

I quote from your able, and to me, very interesting leader of Feb. 2nd. Perhaps I appreciate the more keenly what you say, because I have suffered so much from the "Christian Spiritualists," and also from a class both over-credulous and under-educated. I practiced law for many years, and had my mind trained to the science of weighing testimony. Then for several years I was the chief editor of different journals, among them the Spiritual Age, which was started by Prof. Brittan, and finally, for seventeen years, have been devoted to the study and practice of science, philosophy and history. I speak of these things because I am continually suubbed and sucered at by persons claiming to be "impressional," and therefore better informed than I am, even though entirely uneducated. The same with professed Christians, who assert that they are enlightened by the Holy Ghost (whatever that may be), and therefore know what the bible means, aithough unable to read.

You are right: truth needs no defense; no

You are right; truth needs no defense; no apology. When I tell the Christian that the Holy Ghost fails to enlighten him about a fraudulent preacher, who practices villainy for years, yet all the time great revivals attend his preaching, the Spiritualists appland and declare my criticism unanswerable. But when I tell the Spiritualists that Swedenborg did not say a word about Uranus and Neptune (not then discovered), but tells of visits to all the other planets; that none of the mediums could tell a word about the moons of Mars, until the astronomers discovered them, and that although the spirits can read our thoughts, and tell what is happening in Europe at the very moment, still not one of them can tell the fate of Charlie Ross, nor could they find the body of A. T. Stewart; then the Spiritualists look daggers at me and the Christians applaud. The fact is, both dread the truth. Both are delighted if I offer a criticism that can be answered, but both are vexed if it is unanswerable.

Now, I am a Spiritualist, because, notwith-standing my periods of doubt, I have often witnessed phenomena that I cannot explain in a logical way, upon any other hypothesis than the spiritual. Emotionally, I am an enthusiastic Spiritualist; but emotions are poor witnesses for proving scientific facts, else Christianity could be established beyond all questions. Emotionally, I like to think that Christ was an entity, but when I consult reason, the thought vanishes in a moment.

Spiritualists are altogether too credulous and too emotional. Cold logic is as offensive to them as atheism to a deist, These are the people who encourage counterfeit manifestations. They are anxious for a manifestation, and then emotion and credulity do the rest. To a Christian, a logical criticism to a credulous Spiritualist, declare that "Col. Bundy, is a scoundirel! The enemy of Spiritualism, and probably a Catholic, if not a Jesuit." Why? "Because he is the enemy of Spiritualism, and probably a Catholic, if not a Jesuit." Why? "Because he is the enemy of t

would have no occasion to a calling hard names.

Truth needs no protection. If it cannot stand on its own merits, how can it stand all? Falsehood may be propped up, and made to stand for a time, with abuse, slander and misrepresentation, but must go to the wall

misrepresentation, but must go to the wall in the end.

By the way, I was greatly pleased to find Gerald Massey occupying the same ground as myself, regarding Jesus Christ. Wonder if Bro. Coleman will attack him, and belittle his intelligence, as he attacked me? Bro. Massey also takes the astro-theological view of Jesus, the same as I have for nearly twenty years. But I am sorrowful, even in the midst of my rejoicing, for in all probability Bro. Massey has never investigated the science of astrology, and would "stand in "with Bro. Coleman on that issue. Poor me! always alone, no certain home anywhere. I am too much of a Spiritualist for the Infidels to be perfectly happy with me; too much of an infidel for the Spiritualists; too much of both for Christians to like me, while all classes and creeds unite against me as an astrologer. Well, well! should I be fortunate enough to get to the Summer-land, I think all will then understand that truth has been my sole alm.

Portland, Oregon. W. H. CHANEY.

Sermons-Prof. Swing and Dr. Thomas.

so as more than a proposal a concher, a more of an acceptation; worthy, of all acceptation; worthy, because, like Shakespear's "bush of nature," they make the world of all acceptation; worthy, because, like Shakespear's "bush of nature," they make the world of the concentration of

supply and help develop his ever-growing spiritual wants.

The sermon of our talented brother recently published in the JOUNNAL, shows receptivity to all truth and progress in the right direction. May be continue till he becomes not only a follower of the "Higher Spiritualism," but an assistant in aiding even the noblest of our race to the attainment of a divine spirituality!

Neenah, Wis. C. W. COOK.

The 36th Anniversary in Milwaukee, Wis.

If the 36th anniversary was celebrated everywhere with as much enthusiasm as it was in Milwaukee, then I do not think we can complain that our cause is losing ground. The celebration was held in the Rehearsal Hall of the Academy of Musle, the seating capacity of which is about 300. The Hall was beautifully decorated with a profusion of calla lilies and other rarelilowers, and with illuminated mottoes. The musle, by a quartette of good singers, was fue. The celebration commenced on the evening of Saturday the 29th uit, with a lecture from the Rev. M. Foster of Idaho, an ex-Baptist minibeer, who has become liberal in his views. It was said to be very good, but as I was unable to attend, I cannot give you the subject. The attendance was good also.

The Sunday morning conference was well attended, and was opened with a short and very appropriate lecture by Mrs. Spencer, who was followed by a number of persons who expressed their ophilons upon spiritual subjects, with great animation and much difference of ophilon, but with perfect harmony. In answer to the charge that Spiritualists did not have the Bible at their meetings, Judge Holbrook fairly electrified the audience by producing a very small New Testament from his pocket, and calling attention to the fact that one Spiritualist, at least, did not ignore the holy book. As no one had ever suspected the Judge of carrying that kind of pocket companion, it was received with great applause. The conference closed after a sitting of over two hours, with a poem from Judge Holbrook, and a poelic benediction from Mrs. Spencer.

In the afternoon the Judge gave a discourse upon the rise and progress of modern Spiritualism. I was unable to attend, but the many who heard him pronounced it a logical discourse, call of thought and feeling, and delivered in an impressive and earnest manner. At the close of the Judge's remarks, Mrs. Isa Wilson-Porter gave readings from gloves or handkerchiefs, which were said to have been recognized in every instance.

In the evening the hall was f

An Explanation from Gerald Massey.

To the Editor of the Religio Philosophical Journa

To the Editor of the Religio-Philosophical Journal:

As you have closed the "discussion," I will not seek to re-open it, but I must appeal to your sense of fair play for the insertion of a last word of explanation and correction in one or two matters of fact. My book does not say, that both versions of the "Toledoth Jehoshua" relate that the Queen of Jannæus showed favor to Jehoshua. It says: "The traditions relate"; and the two books were only included amongst the general traditions. Consequently Mr. Coleman's "sorrow" is quite uncalled for. Also, any fool, as the saying is, might have known that the name of Techlels was a literal printer's error for Jechlels. Nor do I practice knavery of intend any trickery in employing the form of "Jehoshua" for the name of Ben-Pandira, the pupil of Perachia, who lived in the time of King Jannæus. I use it all through for the sake of showing more distinctly that I mean the historical Jehoshua, and not the mythical Jesus who often lurks under the form of Jeschu in the post-Christian period. I make no pretense or claim to be profoundly versed in the Talmud; my work underlies all that, but I read sufficient Hebrew to verify any quotation I may need, and can thus make it my own. Beside which, an able Hebraist has worked the Talmud for years on my behalf. Mr. Coleman adduces little or nothing that is new to me, except two errors of reference. No post-Christian traditions can alter the fact that the matter of our Gospels is provably, mythical, and demonstrably Egyptian; nor that Jehoshua ben Pandira, as the pupil of Perachia, was a pre-Christian person.

GERALD MASSEY.

An Ottumwa prophet predicts three weeks steady rain for April.



TCHING, Seely, Pimply, Scrotulous, Inherited, Cortagious, A and Copper Colored Diseases of the Blood, Skin, and Sealy, with fore of Hair, are positively curved by the CUTICUAN RESISTENCE.

REMINIOR OF HAM, are possibled curve by the CUTICUA.

CUTICUA RESOLVENT, the new blood purifier, cleaness the blood and perspiration of impurities and poisonous elements, and response the came.

Inflammation, clears the Skin and Skalp, beals (Hores and Bores, and rectores the Hair.

CUTICUA ROMAN SAUR, an equinite Skin Beantifler and Tollet Requisite, prepared from CUTICUA, is indispensable in treating Skin Libeaness, Raby Humers, Skin Bleenshies, Chapped CUTICUA REMEDIES are absolutely pure and the only infallible Hood Parthers and Skin-Beautiflers.

Soid everywhere. Price, Cutteurs, 50 conts; Soap, 25 cents; Resolvent, §1. Prepared by PortER Daulo and CREMICAL CO. BOSTON, MASS.

EFF Seed for "How to Cure Skin Bissasses."

ger Send for " How to Cure Skin Dise

NINE MONTHS.

The leading farm paper in Michigan will be sent until January 1, 1885, for 85 cents. Picut of 35 CENTS, stories, 5 fine "Home" department 55 CENTS, and an acknywicejach authority in farm resiters. Address. "AGRUCULTURAL WORLD," Grand Rapids, Mich.

DIAGNOSIS FREE.

S END two 2-ct stamps, lock of hair, name in full age and sex, and I will give you a CLAIRFOTANT DIAGNOUS PARE. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Jackson Mich.

Nine Months.

The leading farm paper in Michigan will be sent until anuary 1, 1885, for 55 cents. Pleuty of 97 (DNTO cories a fine "tions" department and an 09) UNITS. cknowledged authority in farm matters. Address.



MCSHANE BELL FOUNDRY Manufacture those celebrated Bells
Chimes for Churches. Tow
Clocks, &c., &c. Prices and calain
sent free. Address
H. McShane & Co., Baltimore, Md.

Nine Months.

The leading farm paper in Michigar will be sent until anaxy 1, 1883, for 55 cecits. Frenty of 5 (1917), ories, a now "Rome" department and an 39 (1917), exhowinged authority in farm matters. Address, "AGRICULTURIAL WOULLD," Grand Rapids, Mich.

Type-Writers.



Nine Months.

The leading farm paper in Michigan will be sent until January I, 1888, for a5 cents. Pienty of 95 CDNTS stories a fine "Home" department and an 39 CDNTS, acknowledged authority in farm matters. Address,

THOSE OF

OUR CUSTOMERS

Who have not received our Pocket Map of the United State

STANDARD RAILROAD TIME,

LORD & THOMAS.

Newspaper Advertising,

Ohicago, Ill.

Nine Months.

The leading farm paper in Michigan will be sent until Jan uary 1, 1885, for 35 cents. Plenty of 35 CENTS, stories, a fine Home department of 35 CENTS, and an arknowledged authority in farm matters. Address, "AGRICULTURAL WORLD," Grant Itaples, Michigan Tagging of the control of the control of the control of the con-

MANHATTAN LIFE INSURANCECOMP'Y, 156 & 158 BROADWAY, NEW YORK.

N. P. Endowments.

For seed or description or this tree place is regularized.

From Philodelphia Enquirer, Jan. 30, 1884.

(The new plan of the Manhatan Life Insurance Company-continues to meet the popular favor. It combines the proceeding the of the insurance is and the expense attending the latter by the ordinary method. An improvement has also been added to this new form of policy within the practical process of the period of the process of the period of

ESTAB' ISHED IN 1850.

HENRY STOKES, President.

H. B. STOKES,
2d Vice Pres.
H. Y. WEMPLE,
Secretary.

Fast Potato Digging!



Write Postal Card for Free Illustrated Cir-Monarch Manufacturing Co., 163 Bandolph St., Chicago, III.

Nine Months.

The leading farm paper in Michigan will be sent until Jacuary 1, 1885, for 35 cents. Pients of 35 CENTS, stores, a flow "Bome" "Pepartment of 35 CENTS, and an acknowledged authority in farm matters. Address, "AGBLUGLTURLA WORLLS, "Grand Rapids, Mich. A NEW BASIS

BELIEF IN IMMORTALITY.

This book was specially mentioned by Canon R. Wilberto at the Church Congress. He said: The exact position class is set forth ably and eloquently in this work, which I comend to the perusal of my brothren. Cloth, pp. 152. Price 15 counts, postage 8 cents. For each, wholescie and retail, by the RELIGIO-PHILOSOF CAL PURILERING HOUSE, Chicago.

DISCUSSION.

E V. Wilson, Spiritualist; Eld. T. M. Harris, Ohristian.

SUBJECT DISCUSSED:

RESOLVED, That the Rible, King James's version, sustain the Trachings, the Phases and the Phenomena of Modern Spirit-nalism. Price 10 Cents.
For sale, wholesale and retail, by the RELIGIO-PRILO
CAL PUBLISHING HOUSE Chicago.

HOPE AND CONSOLATION

BEREAVED.

BY RUGENE CHOWELL, M. D.
Price, pamphiet form, 10 cents.
Por sale wholesale and retail, by the RELISTO
CAL PUBLISHING HOURS, Chicago.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVI.

CHICAGO, APRIL 19, 1884.

No. 8

Readers of the Journal, are especially requested to end in items of news. Don't say "I can't write for the Send the facts, make plain what you want to "cut it short." All such communications will perly arranged for publication by the Edi ization of new Societies or the condition of old ones movements of lecturers and mediums, interesting incl dents of spirit communion, and well authenticate counts of spirit phenomena are always in place and wit be published as soon as possible

CONTENTM.

Unseen.

OND PAGE.—Passing Events. Remarkable Dreams.—The
Strangest of Record.—A Tinker's Troubles—Lard Lyttle
fon's Dream.—The Producers of Wealth.—Danger of the
Day. Anniversary Expectings at Grand Rapids, Mich.
Kenhub Chunder Sen. Antinoot versus Manhood.
Kenhub Chunder Sen. Antinoot versus Manhood.
Entlands Niceties. Book Reviews. Books Sectived.
Magazines for April not before Mentioned. Miscellaneous
Advertisements.

No Test Conditions. A Prayer-Gauge Needed for Units ians. The Cincinnati Riot. Power of Minorities. Ge

es. In Full Sympathy.

PAGE—Spiritual Anniversary in Grange Land. Anniary Day in Providence, R. L. Current Items. Misce

cancous Advertisements. It L Current Rems. Mi transport Park. The Golden Side. A Dring Boy's Storr. Hearr Side at Nashville, Tenn. Prof. Swing's Storr. L. R. S.—tier Report of the Anniversary Exercises of New York Alliance. Anniversary at Safaton. Siade. A Dream Forest. co-mer Heport of the Anniversary Exercises of the York Alliance, Anniversary at Salatoga. Dr. Heory A Dream Fregutten and Remembered in Being Hed.—A Sense of Spirit Presence. Signal Telegraph. New York Independent.—A Shadow of the Hark In Defense of Thomophy. A Prominent Spiritual-uses to Spirit Life.—A. B. French Officiates at the ral. Assisted by two Orthodox Ministers. Sealed in. Notes and Extracts. of th

PAGE-Dr. Slade in Nashville, Tenn. America

OLD LADY MARY.

A story of the Seen and the Unseen.

[Blackwood's Magazine.]

was very old, and therefore it was very

sne was very old, and therefore it was very hard for her to make up her mind to die. I am aware that this is not at all the general view, but that it is not at all the general view, but that it is not so, however, in many cases. In youth we are still so near the unseen out of which we came, that death is rather pathetic than tragic—a thing that touches all hearts, but to which, in many cases, the young hero accommodates himself sweetly and courageously. And amid the storms and burdens of middle life there are many times when we would fain push open the door that stands ajar, and behind which there is ease for all our pains, or at least rest, if nothing more. But Age, which has gone through both these phases, is apt, out of long custom and habit, to regard the matter from a different view. All things that are violent have passed out of its life—no more strong emotions, such as rend the heart—no great labors, bringing after them the weariness which is unto death, but the calm of an existence which is enough for its needs, which affords the moderate amount of comfort and pleasure for which its being is now adapted, and of which there seems no reason that there should ever be any end. To passion, to joy, to anguish, an end must come; but mere gentle rules and habits—why should that ever be ended? When a soul has got to this retirement and is content in it, it becomes very hard to die; hard to accept the necessity of dying, and to accustom one's self to the idea, and still harder to consent to carry it out.

The woman who is the subject of the following narrative, was in this position. She had itsed through almost everything that is to be found in life. She had been beautiful in her youth, and had enjoyed all the triumphs of beauty; had been intoxicated with flattery, and triumphant in conquest, and mad with jealousy and the bitterness of defeat when it became evident that her day was over. She had not satisfy her, she had thrown out a cry into the wide air of the universe and wished to the grave, often, often cryin

and delights of her beauty, nor love, nor grief, nor the higher levels she had touched in herday. She did not forget the dark day when her first-born was laid in the grave, nor that triumphant and brilliant climux of her life, when everyone pointed to her as the mother of a hero. All these things were like pictures hung in the secret chambers of her mind, lo which she could go back in silent moments, in the twilight seated by the fire, or in the balmy afternoon, when languor and sweet thoughts are over the world. Sometimes at such moments there would be heard from her a faint sob, called forth, it was quite as likely, by the recollections of the triumph as by that of the death-bed. With these pictures to go back upon at her will she was never dull, but saw herself moving through the various scenes of her life with a continual sympathy, feeling for herself in all her troubles—sometimes approving sometimes judging that woman who had been so pretty, so happy, so miserable, and had gone through everything that life can go through. How much that is, looking back upon (t! passages so hard that the wonder was how she could survive and go on.

Besides these, however, she had many mild

them—pangs so terrible that the heari would seem at its last gasp, but yet would revive and go on.

Besides these, however, she had many mild pleasures. She had a pretty house full of things which formed a graceful choucage, suitable, as she felt, for such a woman as she was, and in which she took pleasure for their own beauty—soft chairs and couches, a fire-place and lights which were the perfection of tempsred warmth and illumination. She had a carriage, very comfortable and easy, in which, when the weather was suitable, she went out; and a pretty garden and lawns, in which, when she preferred staying at home, she could have her little walk or sit under the trees. She had books in plenty, and all the newspapers; everything that was needful to keep her within the reflection of the busy life which she no longer cared to encounter in her own person. The post rarely brought her painful letters; for all those impassioned interests which bring pain had died out, and the sorrows of others, when they were communicated to her, gave her a luxurious sense of sympathy, yet exemption. She was sorry for them, but such catastrophes could touch her no more; and often she had pleasant letters, which afforded her something to talk and think about, and discuss as if it concerned her—and yet did not concern her—business which could not hurt her if if falled, which would please her if it succeeded. Her letters, her papers, her books, each coming at its appointed hour, were all instruments of pleasure. She came down-stairs at a certain hour, which she kept to as if it had been of the uimost importance, although it was of no importance at all; she took just, so much good wine, so many cups of tea. Her repasts were as regular as clockwork—never too late, never too early. Her whole life went to velvet, rolling smoothly along, without jar or interruption, blameless, pleasant, kind. People talked of her old age as a model of old age, with no bitterness or sourness in it. And, indeed, why should she have been sour or bitter? It guited h

her house who was nearer to her own level, who was her companion and most important minister, was very comfortable too.

This was a young woman about twenty, a very distant relation, with "no claim," every-body said, upon her kind mistress and friend—the daughter of a distant cousin. How very few think mything at all of such a tie! but Lady Mary had taken her young namesake when she was a child, and she had grown up as it were at her godmother's footstool, in the conviction that the measured existence of the old was the rule of life, and that her own tridling personality counted for nothing, or next to nothing, in its steady progress. Her name was Mary, too—always called "little Mary" as having once been little, and not yet very much in the matter of size. She was one of the pleasantest things to look at of all the pretty things in Lady Mary's rooms, and she had the most sheltered, peaceful, and pleasant life that could be conceived. The only little thorn in her pillow was, that whereas in the novels, of which she read a great many, the heroines all go and pay visits and have adventures, she had none, but lived constantly at home. There was something much more serious in her life, had she known, which was shat she had nothing, and no power of doing abything for herself; that she had all her life been accustomed to a modest luxury which would make hoverty very hard to her; and that Lady Mary was over-sighty, and had made no will. If she did not make any will, her property would all go to her grandson, who was so rich already that her fortune would be but as a drop in the ocean to him; or to some great-grand-children of whom she knew very little—the descendants of a daughter long ago dead who had married an Austrian, and who were therefore foreigners both in birth and name. That she should provide for little Mary was therefore foreigners both in birth and name. That she should provide for little Mary was therefore a thing to which there was "no hurry." For why should she die? There seemed no reason or need for it or need for it. So long as she lived, nothing could be more sure, more happy and serene than little Mary's life; and why should she die? She did not perhaps put this into words but the meaning of her smile, and the man ner in which she put aside every suggestion

about the chances of the hereafter away from her, said it more clearly than words. It was not that she had any superstitious fear about the making of a will. When the doctor or the vicar or her man of business, the only persons who ever talked to her on the subject ventured periodically to refer to it, she assented pleasantly—Yes, certainly, she must do it—some time or other.

"It is a very simple thing to do," the lawyer said. "I will save you all trouble; nothing but your signature will be wanted—and that you give every day."

"Oh. I should think nothing of the trouble!" she said.

"Oh, I snown that a way and the said.

"And it would liberate your mind from all care, and leave you free to think of things more important still," said the clercyman.

"I think I am very free from care," she re-

"I think I am very free from care," she reniled."
Then, the doctor added, bluntly, "And you
will not die an hour the sooner for having
made your will."

"Die," said Lady Mary, surprised.; And
then she added, with a smile, "I hope you
don't think so little of me as to believe I
would be kept back-by that?"

These gentlemen all consulted together in
despair, and asked each other what should be
done. They thought her an egotist—a coldhearted old woman, holding at arm's-length
any idea of the inevitable. And so she did;
but not because she was cold-hearted—because she was so accustomed to living, and
had survived so many calamities, and gone
on so long, so long; and because everything
was so comfortably arranged about her—all
her little habits so firmly established as if
nothing could interfere with them. To thinkof the day arriving which should begin with
some other formula than that of her mald's
entrance, drawing aside the curtains, lighting the cheerful fire, bringing her a report
of the weather; and then the little tray, resplendent with snowy linen and shining silver and china, with its bouquet of violets or a
rose in the season, the newspaper carefully
dried and cut, the letters—every detail was
so perfect, so unchanging, regular as the
morning. It seemed impossible that it should
come to an end. And then when she came
down-stairs, there were all the little articles
upon her table always ready to her hand; a
certain number of things to do, each at the
appointed hour; the slender refreshments it
was necessary for her to take, in which there
was a little exquisite variety—but nevar eny
change in the fact that at eleven and atfiree
and so forth something had to be taken. Had
a woman wanted to abandon the peaceful life
which was thus supported and carried on, the
very framework itself would have resisted. It
was impossible (almost) to contemplate the
idea that at a given moment the whole ipachinery must stop. She was neither without
heart nor without religion, but on the concurrent of the prope

Nevertheless these men did disturb her a little about her will. She had made more than one will in the former days during her active life; but all those to whom she had bequeathed her possessions, were dead. She had survived them all, and inherited from had survived them all, and inherited from many of them, which had been a hard thing in its time. One day the lawyer had been more than ordinarily pressing. He had told her stories of men who had died intestate, and left trouble and penury behind them to those whom they would have most wishe' topreserve from all trouble. It would not have become Mr. Furnival to say brutally to Lady Mary—"This is how you will leave your god-child when you die." But he told her story after story, many of them piteous enough.
"Pedule think it is so troublescome a busi-

"People think it is so troublesome a business," he said, "when it is nothing st.gil—the most easy matter in the world. We are getting so much less particular nowadays about formalities. So long as the testator's intentions are made quite apparent—that is the chief matter, and a very bad thing for us lawyers."

the chief master, man to think of himself as 'the testator.' It is a very abstract title, when you come to think of it." Pooh!" said Mr. Furnival, who had no

sense of humor.

"But if this great business is so very simple," she went on, "one could do it, no doubt, for one's self?"

"Many people do—but it is never advisable," said the lawyer. "You will say it is

natural for me to tell you-that. When they do, it should be as simple as possible. I give all my real property, or my personal property or my shares in so-and-so, or my jewels, or so forth, to—whoever it may be. The fewer the words the better, so that nobody may be able to read between the lines, you know; and the signature attested by two witnesses; but they must not be witnesses that have any interest—that is, that have anything left to them by the document they witness." Lady Mary put up her hand defensively with a laugh. It was still a most delicate hand, like lvory, a little yellowed with age, but fine; the veins standing out a little upon it, the finger-fips still, pink. "You speak," she said, "as if you expected me to take the law in my own hands. No, no, my old friend-z never fear, you shall have the doing of it."

"Whenever you please. Such a thing cannot be done an hour too soon. Shall I take your instructions now?"

Lady Mary laughed, and said. "You were always a keen man for business. I remember your father used to say, Robert would never neglect an opening."

"No," he said, with a peculiar look. "I have always looked after my six-and-eight-pences; and in that case it is true the pounds

"No," he said, with a peculiar look, "I have always looked after my six and-eight-pences; and in that case it is true the pounds take care of themselves."
"Very good care," said Lady Mary; and then she bade her young companion bring that book she had been reading, where there was something she wanted to show Mr. Furnival. "It is only a case in a novel—but I am sure it is bad law; give me your opinion," she said.

sure it is bad law; give me your opinjon," she said.

He was obliged to be civil, very civil. Nobody is rude to the Lady Marys of life; and besides, she was old enough to have an additional right to every courtesy. But while he sat over the novel, and tried with unnecessary vehemence to make her see what very bad law it was, and glanced from her smilling attention to the innecent sweetness of the girl beside her, who was her loving attendant, the good man's heart was sore. He said many hard things of her likhis own mind as he went away.

went away.

"She will die," he said bitterly. "She will go off in a moment when nobody is looking for it, and that poor child will be left desti-

go off in a moment when nobody is looking for it, and tfast poor child will be left destitute."

It was all he could do not to go back and take her by her fragile old shoulders and force her to siyn and seal at once. But then he knew very well that as soon as he found himself in her presence, he would of necessity be obliged to subdue his impatience, and be once more civil, very civil, and try to suggest and insinuate the dust which he dared not force upon her. And it was very clear that till she pleased she would take no hint. He supposed it must be that strange veluctance to part with their power which is said to be common to old people, or else that hor ror of death, and determination to keep it at arm's length, which is also common. Thus he did as spectators are so apt to do, he forced a meaning and motive into what had no motive at all, and imagined Lady Mary, the kindest of women, to be of purpose and intention-risking the future of the girl whom she had brought up, and whom she loved—not with passion, indeed, or anxiety, but with tender benevolence; a theory which was as false as anything could be.

That evening in her room, Lady Mary, in a very cheerful mood, sat by a little bright, un-

tender benevolence; a theory which was as false as anything could be.

That evening in her room, Lady Mary, in a very cheerful mood, sat by a little bright, unnecessary fire, with her writing-book before her, waiting till she should be sleepy. It was the only point in which she was a little hard upon her maid, who in every other respect was the best-treated of servants. Lady Mary, as it happened, had often no inclination for bed till the night was far advanced. She slept little, as is common enough at her age. She was in her warm, wadded dressinggown, an article in which she still showed certain traces (which were indeed, visible in all she wore) of her ancient beauty, with lier white hair becomingly arranged under a cap of cambric and lace. At the last moment, when she had been ready to step into bed, she had changed her mind, and told Jervis that she would write a letter or two first. And she had written her letters, but spall felt no inclination to sleep. Then there fluttered across her memory somehow the conversation she had held with Mr. Furnival in the morning. It would be amusing, she thought, to cheat him out of some of those six-and-eight-pences he pretended to think so much of. It would be still more amusing, next time the cheat him out or some of those six-and-eight-pences he pretended to think so much of. It would be still more amusing, next time the subject of her-will was recurred to, to give his arm a little tap with her fan, and say, "Oh, that is all settled, months ago." She laughed to be self at this, and took out a fresh sheet of paper. It was a little jest that pleased her. eased her.

fresh sheet of paper. It was a little jest that pleased her.

Do you think there is any one up yet, Jervis, except you and me?" she said to the maid. Jervis hestated a little, and then said that she believed Mr. Brown had not gone to bed yet; for he had been going over the cellar, and was making up his accounts. Jervis was so explanatory that her mistress divined what was meant. "I soppose I have been spoiling sport, keeping you here." she said, good-humoredly; for it was well-known that Miss Uervis and Mr. Brown viere engaged, and that they were only waiting (every, body knew but Lady Mary, who never suspected it) like death of their mistress to set, up a lodging-house in Jermyh Street, where they fully intended to make their fortune. "Then go." Lady Mary said, "and call Brown. I have a little/ business paper to write, and you must both witness my signature." She laughed to herself a little as she said this, thinking how she would steel a macch on

Mr. Furnival. "I give and bequeath," she said to herself playfully, after Jervis had hurried away. She fully intended to leave both of these good servants something, but then she recollected that people who are interested in a will cannot sign as witnesses." What does it matter?" she said to herself gayly; "if it should ever be wanted, Mary would see to that." Accordingly she dashed off in her pretty old-fashioned handwriting, which was very angular and pointed, as was the fashion in her day, and still very clear, though slightly tremulous, a few lines, in which, remembering playfully Mr. Furnival's recommendation of "few words," she left to little Mary all she possessed, adding, by the prompting of that recollection about the witnesses, "She will take care of the servants." It filled one side only of the large sheet of note paper, which was what Lady Mary habitually used. Brown, introduced timidily by Jervis, and a little overawed by the solemnity of the bedclamber, came in and painted solidly his large signature after the spidery-lines, of his mistress. She had folded down the paper, so that neither saw what it was.

"Now I will go to bed." Lady Mary said.

the spidery-lines of his mistress. She had folded down the paper, so that neither saw what it was.

"Now I will go to bed." Lady Mary said, when Rrown, had left the room. "And Jervis, you must zo to bed too."

"Yes, my lady," said Jervis.

"I don't approve of churtship at this hour."

"No, my lady," Jervisx-eplied, deprecating and disappointed.

"Why cannot he tell his tale in daylight?"

"Oh, my lady, there's no tale to tell." cried the maid. "We are not of the gossiping sort, my lady, neither me nor Mr. Brown."

Lady Mary laughed, and watched while the candles were put out; the fire made a pleasant flicker in the room—it was autumn and still warm, and it was "for company" and cheerfulness that the little fire was lit; she liked to see it dancing and flickering upon the walls—and then closed her eyes amid an explicit softness of comfort and luxury, life itself bearing her up as softly, filling up all crevices as warmly, as the downy pillow upon which she rested her still beautiful old head.

If she had died that night! The little

life itself bearing her up as softly, filling up all cravices as warmly, as the downy pillow upon which she rested her still beautiful old head.

If she had died that night! The little sheet of paper that meant so much lay open-ity, innocently, in her writing-book, along with the letters she had written, and looking of as little importance as they. There was nobody in the world who grudged old Lady Mary one of those pretty placid days of hers. Brown and Jervis, if they were sometimes a little impatient, consoled each other that they were both sure of something in her will, and that in the meantime it was a very good place. And all the rest would have been very well content that fady Mary should live forever. But how wonderfully it would have simplified everything, and how much trouble and pain it would have saved, to everybody, herself fulcluded, could she have died that night!

But naturally there was no question of dying on that inight. When she was about to go down-stairs next day. Lady Mary, giving her letters to be posted, saw the paper which she had forgotten lying besige them. She had forgotten all about it, but the sight of it made her sinile. She folded it up and put it in an envelope while Jervis went down-stairs with the letters; and then, to carry out her joke, she looked round her to see where she would put it. There was an old Italian cabinet in the room with a secret drawer, which it was a little infinitual to open, almost impossible for any one who did not know the secret. Lady Mary leoked round her, smiled, hesitated a little, and then walked across the room and put the envelope in the secret drawer. She was still fumbling with it when Jervis came back, but there was no connection in Jervis's mind then, or ever after, between the paper she had signed and this old cabiner, which was one of the old lady's toys. She arranged Lady Mary's shawl, which had dropped off her shoulders a little in her unusual activity, and took up her book and her favorite cushion, and all her little paraphernalia that m ness, to receive her godmother, who had been her providence all her life. But what a pity! oh, what a pity, that she had not died that night!

Life went on after this without any change. There was never any change in that delightful house; and if it was years or months, or even days, the youngest of its, inhabitants could scarcely tell, and Lady Mary could not tell at all. This was one of her little imperfections—a little mist which hung like the lace about her head ever her memory. She could not remember how time went, or that there was any difference between one day and another. There were Sunfays, it was true, which made a kind of gentle measure of the progress of times, but she said, with a smile, that, she thought it was always Sunday—they came so close upon each other. And Time flew on gentle wings, that made no sound and left no reminders. She had her little ailments like anybody, but in reality less than anybody, seeing there was nothing to fret her, nothing to disturb the even itsee of her days. Still there were times when she took a little cold, or got a chill, in spite of all precautions, as she went from Commond on Erras Page.

PASSING EVENTS.

BY HUDSON TUTTLE.

Heart disease appears to be an increasing imiliarly, and is the more terrible from the suddenness of its stroke. Two singular deaths from this cause have been recently recorded. A lady at Ann Arbor, at a meeting in the church, while kneeling in prayer, fell forward and died on the spot. At Belfontaine, a man while digging a grave, expured in the excavation. According to the theory of special providence, it is the blasphemous sinners and infidels who die suddenly, and the plous church goers and good little children who escape. But the past year has furnished damaging record sgainst that theory, for churches have suffered most from flood, winds and lightning. In one instance a church was demolished by a cyclone, and a groggery by its side was left unharmed. A good woman on her knees is struck down, while a dozen sinners in the same church go home unscathed. If the people who speculate about "providence," and believe, or pretend to believe, in what they know nothing about, would pause to think, they would understand that the course of things is inevitable, and a high church with a tail steeple is more in the way of the wind than a less ambitious building, and also more exposed to lightning, and providence is neither a wind-break nor a lightning rod. Azdiseased heart is just as liable to cease its beating during a prayer as at any other time.

There is a story told of a little girl who was, left alone with her nurse one, evening, and

at any other time.

PRIGHTENING CHILDREN.

There is a story told of a little girl who was left alone with her nurse one. evening, and being wakeful, annoyed her guardian.

"Yer'd better git ter sleep quick!" commanded the nurse.

"I don't want to," replied the child.

"Yer don't. Den I'se gwine out an' call in the black devil with big sharp horns: and a long tail. When he finds yer awake, he'ill bite yer had right off, or mabbee carry yer off to the hot place. Nothin' could suit him better. He cotched a little girl just 'tother day, and no body has heard of her sense."

The child covered her head with the coverlet, scarcely daring to breathe; she was so still the nurse thought her asleep. Her wakefulness presaged a fever, which was heightened by her fright, and the morning found her delirious, and rapidly the end approached, and in a paroxysm of fear, calling on her father and mother to keep her, she died. A glory came to her pale face, with the sweetness of a flower, and in tears they mourned her loss. As I read the story I thought how much the world survived, and is rapidly outgrowing the terrible fright it received. Our ancestors were as credulous as children, and believed the voice of the priest to be the voice of God. If they did not believe and act as the priest commanded, they were threatened with the sarth, seeking whom he might devour, and a hell of moiten fire, wherein, if sinful, they would burn forever and ever. They were frightened into a delirious faver, the symptoms of which began to appear in the times of Constantine, and gave little indication of breaking until the latter day of the seventeenth century. The fever from this devil: scare lasted fifteen hundred years, during which long period humanity, tortured by detirious dreams, cried for the pure waters of truth, and received therefor file narcotizing draughts of history.

"BEYOND THE GATES."

The immense popularity achieved by such works as "The Little Piligrim" and "Beyond the

"BEYOND THE GATES."

draughts of history.

"BEYOND THE GATES."

The immense popularity achieved by such works as "The Little Pilgrim," and "Beyond the Gates," shows the intense thirst of the masses for spiritual light. In reading these books the Spiritualist is at a loss to know why the facts and philosophy which he accepts are passed by for these dreams, wherein the truth is warped and distorted by dogmatic religious prejudices, until scarcely discernible! Is it because in this guise the fundamental ideas of Spiritualism can be accepted without open acknowledgment? There is a daintiness of language in the "Little Pilgrim," exceedingly charming, and the supernal scenes are drawn with wonderful truthfulness. "Beyond the Gates" is only an imitation, and at times the ridiculous and sublime are brought close together. Instead of closing the book, as one does the former, with the feeling that it may be all true, and that it is blessed, if true, there comes disappointment, if not disgust. The author demolishes her cloud-castle. It is only fever-wrought fancies of a diseased mind! There is no room for doubt, as to the reality, for this is the end. To the Spiritualist a more clumsy travesty never was written, and to the weary mourner seeking for a staff on which to lean in the hour of affliction, nothing can be more unsubstantial or unsatisfying. The asseverations that the author had written the book before seeing "The Little Pilgrim," to the critic will need a large amount of collateral evidence. It is clearly the outgrowth of that work every way inferior, and having the effect of destroying any light and comfort one may gain from its perusal.

The New CREED.

The orthodox Congregationalists have, under the pressure of growing humanity, revised their creed. It is not such a revision as Spiritualists would demand, but considering where Calvin and Jonathan Edwards left them, it is a wonderful advance. What is more, it is not the revision of the advanced leaders, like Beecher, but a sort of compremise, and like all compromises, it indicates the unrest of the sect and the disintegration of growth, which will rapidly carry the compromiser's forward to still more advanced grounds. That it has good qualities, is indicated by Joseph Cook not liking it. He smorts like a war horse, because it allows of "second probation." If he does not repent and ask forgiveness for his shameless misrepresentation of Zöllner, he may be glad to have a tion of Zöllner, he may be glad to have a "second probation" after death!

"second probation " after death!

The New Creed surrenders the black citadel of "election," which the sect has defended with heroic efforts. With that go the horrid dectrines of "lutant damnation," "total depravity," and the "atohement," and the "Trinity" and the "Bible " are left in an uncertain, nebulous state, to be made much or little of, so as not to hamper any one. "The world do move."

JUDGE NOT.

JUDGE NOT.

There are worlds within worlds. As each person who gazes at the rainbow sees a different bow, so no two see the same object alike. In other words, each individual dwells in a world entirely his own, into which no other can enter. Our world is such as our understanding makes it. It is neither more nor less than ourselves, neither better nor worse. This world of ours, no one can enter or comprehend that ourselves. We fully comprehend this much as applied to our own sphere, but fall in applying it to that of others. To make the application broad as human life, is charity, and warms our hearts with love.

REMARKABLE DREAMS.

The Strangest on Record-A Tinker's Trou bles-Lord Lyttleton's Dream.

the most remarkable dreams on re-following will always have their

cord the dillowing will always have their places:

Breakfasting with some ladies on Wednesday, Nov. 25, 1773, this house on Hill street. London; Thomas, Lord Lyttleton, spoke of a very curious dream he had dreamed in the always with the west and white he looked at it it changed into a woman, who told him to prepare for another world, as in three days he would die. He was then well, and, as he laughingly said, did not look like a man an eardeath. On the Saturday, also, he told the mean and the west with Mr. Fortesegie and Calpain Wolsely to Pitt place. Some hours afterward he went with Mr. Fortesegie and Calpain Wolsely to Pitt place. Expsom, site for supper an egg, went cheerfully and talkatively to bed, looped he should have good rolls for breakfast, and sodenly stated with the company of the company of

ent meaningless lines:

Where this casket stood
Is another twice as good.
Hearing these significant words, John Chapman went away, hardly able to restrain his exuitation and pleasure, and early next merning he was again digging in the deserted orchard, where his efforts were rewarded by the discovery of a second casket, twice as large as the first and equally well filled.

Whatever fiction that love of the marvel-ous, which was common to the age John Chapman lived in may have added to the story of his very strange dream, the exist-ence of a tomb, bearing the stone effigy of a smith, or tinker, with his tools beside him, and a dog, was in existence not many years since, and may probably still be seen in the old church at Swaffham.

RELIGIO-PHILOSOPHICAL JOURNAL.

The Producers of Wealth-Danger of the

To the Editor of the Religio-Philosophical Journal:

It is most praiseworthy, and your readera have every reason to thank you for it, that you pay so much and frequent attention to the "Labor Question." Whether the expression of "Labor versus Capital" and vice versa, and similar ones, are scientifically sound or contradictory to the principles of economic theories, does not matter much. I think the main issue is being given by facts, independent of science, by the undeniable existence of strikes on the labor side, and forcible reductions of wages on the capitalist side. Be these phenomena of the labor-market ever so illogical, they are stubborn facts, and the "logic of facts" is sure in the end to carry the day against any scientific logic, however great the array of reasons supporting science may be.

Now, I was very clad that your correspond-

iliogical, they are stubborn facts, and the "logic of facts" is sure in the end to carry the day against any scientific logic, however great the array of reasons supporting science may be.

Now, I was very glad that your correspondent, J. H. White, in your issue of Feb. 16th, tried to grapple with facts as they really are. His idea that "railroads, telegraphs and great factories of all kinds should be controlled by the people," I entirely agree with, believing, as he does, that such a system would greatly advance human well-being and, in time, in-augurate the reign of peace and plenty all over the globe.

But your correspondent above named does not carry his ideas far enough. He only speaks of "farge foundry works, great factories, etc." What is to be done with the small ones? I ask; and where is the line to be drawn between what is a large and what is a small industrial establishment? Supposing the large ones were "controlled by the people," but the small ones not, how great, I want to know, must the increase of the small ones be until they, too, must be controlled by the people? Or, if the principle of "control by the people" be correct, I maintain that it is an error to distinguish between great and small establishments, and that the principle ought to apply to every size of industrial establishment.

In other words, control by the people, if correct any where, must apply to all the means by which industry and commerce are kept going, or, as the socialists express it, private property in the means of labor must cease, must give place to rational proprietor-ship, which is only another word for the "control by the people." Henry George demands that the land should be the common property of all, men. The Socialists say, not only land, but capital as well, must not be owned by individuals, but by the nation, which is neither more nor less than communism.

Let Mr. J. H. White try to think out his ideas to their logical conclusion, and he will find that they cannot but land him in communism, pure and simple. Is he

Chicago, March, 1884.

Anniversary Exercises at Grand Rapids,

To the Editor of the Religio Philosophical Journal:

The occasion was pleasant and profitable. The exercises were varied, and the talent at hand used to the best advantage. Saturday was devoted to business, resolutions, conference, etc. Saturday evening a fine audience greeted us. Mrs. Rich recited an original poem. Only a girl, which I would like to see in the JOURNAL. It was soicy, sarcastic, and rich in sentiment. Mrs. Denslow sang original pieces with good effect. Indeed, every song was a sermon, and impressively rendered. Her voice is very clear and quite magnetic. The effect was excellent, and all who heard her must have been made better, as the mark the sent of the impress of such spirituality? Mrs. Sentiment and music with inspiring emotion, and appreciated in Michigan, gave out her earnest thought and positive magnetism, and appreciated in Michigan, gave out her earnest thought and positive magnetism, and was a tonic to those who faint by the way. Many were disappointed at not seeing Brot. A. B. Spinney, with us, but we had talent enough to make it a success.

Sunday was a lovely day, and the meetings were largely attended, nearly filling Sciences Hali in the evening. Intense laterest was manifested. There was a goodly number from a distance, and all seemed to feel well paid or coming. Mrs. Rich gave a short poem from her own experience, tender and touch as the most heart of the section of the most learned discourses. The feelings that a rewakened and the sphere of sweet sympathy and spiritual presence that falls into the heart from the lives thus enriched, and attuned, bear fruit for the "Healing of the most learned discourses. The feelings that a time does not the feeling shall attuned bear fruit for the "Healing of the heart from the lives thus enriched, and attuned, bear fruit for the "Healing of the heart from the lives thus enriched, and attuned, bear fruit for the "Healing of the heart from the lives thus enriched, and attuned, bear fruit for the "Healing of the heart from the lives thus enriche

The Gospel Temperance meeting under the auspices of the Good Templars, was held, as usual, at 4 P.M. Mrs. Graves made some acceptable remarks, criticising the law that licenses men to commit crime for a fee (a la "indulgences" from the Pope), and the Gospel Temperance people railied around her with cordial greetings and congratulations. These Temperance meetings in Science Hail are largely attended, and are doing good work. The mediums' meeting at 3:30 P.M., called out "experiences" and testimonics as usual. The society seem well pleased with the way

out "experiences" and testimonies as usual. The society seem well pleased with the way the 36th anniversary was celebrated here and the outlook is bright for the coming year. Walter Howell is to speak here this month, April, and Nellie J. T. Brigham in May. Bro. Tompkins, President, seems quite satisfied and sanguine of the success of the society; he is devoted to it, and is sustained in his efforts by his good wife, who, though silent, may do as much as he. The Journal was introduced and commended, as it ought to be every where by all who have the cause of Spiritualism at heart. The Banner and other papers were also noticed.

Keshub Chunder Sen.

(Professor Max Muller in The Pall Mati Gasetite.)

(India has lost her greatest son.—Keehub Chunder Sen. His was one of the few names known not only most widely among the two hundred and fifty millions who are said to inhabit the vast Indian Empire, but familiar even to European ears. Many of us saw him during his stay in England in 1870, listened to him, admired and loved him, and not a few have ever since remained united with him by the bonds of a real friendship. If we look around for true greatness, not only in England or Europe, but in the whole civilized world, and if we try to measure speh greatness, not by mere success or popularity, but honestly, and, so to say, historically, taking into account the character of the work done and the spirit in which it was done, few, I believe, would deny that it was given to Keshub Chunder Sen to perform one of the greatest works in our generation, and that he performed it nobly and well. Like all great men, he had warm friends and bitter enemies. He himself was proud of both, and though fully aware of the greatness of the work committed to him, and quites conscious of his own worth and dignity, he har more frequently protested against exaggerated praise than against unmerited blame.

He was born in 1833, and thus completed his forty fifth year on the 19th of December. He received what may be called an Anglo-indian education at Calcutta, and, with an honest mind like his, such an education sufficed to make a belief in the popular religious fains friends and countrymen impossible to him. He soon broke with lidolary and caste; but, his mind being deeply religious, he sought help and light from the friends and followers of Rammohun Roy and his friends shrank almost instinctively from all that was grossly idolatrous in the religious system by which they found themselves surrounded, and they had the courage to renounce openly all that was sressly idolatrous in the religious of Muchashrank almost instinctively from all that was grossly idolatrous in the religion system by w

own old sacreae doors, the vedas. For them they claimed, and for a time claimed success fully, the same revealed character which the missionaries claimed for the Old Testament and the New.

After Rammohun Roy's death in 1833, the church which he had founded under the name of the Brahma-Somaj languished for a time for want of a head. It was chieff supported, so far as its material—wants were concerned, by Dwarkanath Tagore, who, like Rammohun Roy, died in England, and lies buried in Kensal Green. More important support however, came to the Brahma-Somaj from the son of Dwarkanath Tagore, Debendranath Tagore (born in 1818). He, being a young man of great wealth, suddenly, at the age of twenty, perceived the vanity of all earthy pleasures, and devoted the rest of his life to a search into his own being, and its relation to the Divine. He became the founder of the Tattvabodhni Sabha, the Truth-teaching Society, and becames a member, and soon the recognized leader, of the Brahma-Somaj. It was through his influence chiefly that the members of the New Church surrendered their belief in the revealed character of the Yedas. This was an enormous step in advance. The Brahma-Somaj then found itself a church without a Bible, and Debendranath Tagore, having nothing now between himself and his God, felt himself inspired with new life, full of new hopes and higher aspirations. Young men gathered round him, and among them the most eminent was Keshub Chunder Sen. He soon became the intimate friend of Debendranath Tagore, who, being fond of solitude and retirement, left the management of the society and of its journal to Keshub Chunder Sen and his young companions. The young wine, however, proved too strong for the old bottles. Keshub Chunder Sen became more and more intolerant of all that partook of the old leaven, and at last even his old friend. Debendranath Tagore, had to break with his over-zealous pupil. The conservative members of the Brahma-Somaj were willing to give up all that was idolatrous and pernicious, but they woul

to the lowest. His success was extraordinary; his speeches, as outbrists of roligious ferror, were quite as extraordinary as those of Kossuth's as specimens of political eloquence. What is called a new schism has taken place, and a more advanced society has been formed, called the Sadharan Somaj, or the Catholic Somaj. At present these three Somajes are naturally opposed to each other, but to my mind they seem only branches of one vigorous tree—the tree that was planted by Rammohun Roy. In different ways they all serve the same purpose, and tend to realize the dream of a new religion for India and for the whole world, a religion freed from the corruptions of the past, call them idolatry or easte or verbal inspiration or priestcraft, and founded on a belief in one God, the same in the Vedas, the same in the Old, the same in the New Testament, the same in the Koran, the same also in the hearts of those who have no longer any Vedas between themselves and their God.

Weak people should use Samaritan Nerv-ine, the great nerve conqueror.

"The soul has no pocket."

Anthood versus Manhood.

BY DR. C. D. GRIMES.

The lecture of. Charles Dawbarn in the Journal of Feb. 16th cobtains more thought-germs than we often see in one lecture. The key-note of existence being struck in this lecture, many queries will arise in the minds of investigators, and efforts will be made to answer some of the far-reaching questions that are there suggested; such as: Which is the most important are in the great journey of the, from the monad to the angel? Which is the most important are in the great journey of the, from the monad to the angel? Which is the charles of the monad to the angel? Which is the charles of the monad to the angel? Which is the charles of the monad of the monad of the anith of the monad of the monad of the anith of the monad of the

Dr. Bjornstrom, superintendent of a lunatic asylum at Stockholm, introduced a printing press and some type into the establishment for the benefit of an insane compositor. The other patients became interested in printing, and the Doctor soon gave them a more extensive apparatus. The result is the recent publication of the Doctor's book on "Diseases of the Mind," which was set up, printed, and bound by the patients, and is gronounced a very good piece of work in gronounced in the contains 20 pages. pronounced a very good piece of very respect. It contains 202 pages.

every respect. It contains 202 pages.

It is good cause for alarm among Congregationalists when the "Old South" abandons or thedoxy; when Andover Theological Seminary avows. a "new departure"; when Prof. Ladd, of Yale College, publishes a work the effect of which, so far as it goes, is to destroy all confidence in the Scriptures; and when Dr. McLane, late of Steubenville, is called to one of the leading Congregational churches of New Haven, though repudiating altogether the orthodox view of the Atonement.—Presbyterian Banner.

A young walrus has recently been captured

A young walrus has recently been captured alive, and secured for the Westminster aquarium, London.

rsford's Acid Phosphate.

ONE OF THE BEST TONIC Dr. A. ATKINSON, Prof. Materia Medica and Dermatology, in College of Physicians and Burgeons, Baltimore, Md., says: "It makes a pleasant drink, and is one of our best tonics in the shape of the phosphates in coluble form."

Woman and the Household.

BY HESTER M. POOLE.

(METUCHEN, N. J.)

OUR ANCELS.

Oh! not with any sound they come, or sign, Which fleshly ear or eye can recognize; No curiosity can compass or surprise. The secret of that intercourse divine Which God permits, ordains, across the line, The chargeless line which bars Our earth from other stars.

But they do come and go continually, Our blessed angels, no less ours than his; The blessed angels whom we think we miss; Whose empty graves we weep to name or see, And vainly watch, as once in Galilee One, weeping, watched in vain, Where her lost Christ had lain.

Whenever in some bitter grief we find,
All unawares, a deep, mysterious sense
Of hidden comfort come, we know not whence
When suddenly we see, where we were blind;
Where we had struggled, are content, resigned;
Are strong where we were weak—
And no more strive or seek—

Then we may know that from the far, glad skies,
To note our need, the watchful God has bent,
And for our instant help has called and sent,
Of all our loving angels, the most wise
And tender one, to point to us where lies
The path that will be best,
The path of peace and rest.

—Anon.

CONCERNING WOMEN.

Five of the best teachers in Indianapolis, have started to the Argentine Republic where they are to become teachers.

Miss Susan Fenimore Cooper, daughter of the dead novelist, conducts at Cooperstown an industrial school for one hundred orphans. Mrs. Shelton of Santa Clara county, who introduced bees into California, took two hives there in 1853. It is now a paradise for beekeepers. beekeepers.

beekeepers.

Miss Jennie Young is winning in London much kindly appreciation of her concert-lectures, especially those on Burns and Long-fellow. She is the author of the best book on Ceramics published in this country.

Mrs. Wheeler of New York, who embroiders for London art-firms, furnishes designs from which Cliency Brothers at South Manchester, Conn., are weaving silk fabrics.

Conn., are weaving silk fabrics.

Miss Elizabeth P. Peabody, the Boston philanthropist, will celebrate her eightieth birthday anniversary on April 13th. She is now quite blind, but her mind is bright and active as ever, and she does much writing, ginding her hand by the sense of feeling only. She spends her time fig writing to members of Congress regarding the condition of the Plute Indians, having become much interested in the story of their wrongs through "Bright Eyes," Miss Peabody first introduced the kindergarden system into this country.

The suirit of progressiveness marks Union

The spirit of progressiveness marks Union College, Schenectady, N. X. The college has offered to a lady its important post of Registrarship, which has been accepted, and has been filled for some weeks already with complete success. It is a practical recognition of a woman's abilities and claims, without approaching the issue of co-education. President Nott was the first to introduce a liberal spirit into the management of the Union.

Mary Somerville's brilliant record as a structure of the control of the control of the Union.

ident Nott was the first to introduce a liberal spirit into the management of the Union.

Mary Somerville's brilliant record as a student of science, was made after long years of industry, and many obstacles, even in her own family. Her first husband ridiculed and opposed her tastes; poverty and the care of children obtrnded many cares. But she had unwavering health, and a quiet perseverance which are the best elements in the battle of life. She did not labor for fame, but for love of science, but it was just that fame should come as a reward. Her Physical Geography won commendation from the front rank of cientists, and her-stummary of Laplace's Menique Celesie, and her book on the Connecon of the Physical Sciences, were equally leserving. If the words science and woman were disconnected in the eyes of the world before that time, Mary Somerville wered to unite them, and Caroline Herschel still further assisted in the union. As a character, Mrs. Somerville was delightful. Calm, well poised, cheerful, concentrated on whatever she had in hand, a loving mother, a devoted wife, a beautiful woman, she made a fresh and sunny picture in the history of the women of England. As old age approached, she continued serone and intellectual, even long beyond the years commonly allotted to man. "The blue-peter has long been flying at my foremast, and now I am in my ninety-second year. I must soon expect the signal for sailing," were her words, when she was still pursuing scientific studies and revising some of her own works.

The Tribune gives a resume of the statistics of President Warren of the Boston Uni-

The Tribune gives a resume of the statistics of President Warren of the Boston University, regarding university education for women. Only Germany, Austria and Spain are retrograding in Continental Europe. In Portugal the doors will soon be open to women. "Even in Russia there is something of progress. In all the other countries of occidental Europe women are admitted to the university and examination." In Italy women are in attendance at Turin, Pavia, Padua, Bologna and Rome. In the Swiss universities, fifty-two were in attendance at Geneva, thirty-six at Berne, and twenty at Zurich. In Paris the Faculty of Science and Letters has already promoted one hundred and thirteen to degrees and special diplomas; the Faculty of Medicine has conferred twenty-two diplomia and has at present fifty other cludiantes under instruction. The zeal of the Republic in establishing new secondary schools for girls will in a short time greatly increase the number prepared for university studies. In the University of Copenhagen, six women were admitted last year. At Upsale, one was promoted to the degree of Doctor of Philosophy, the first in the history of that kingdom. 'The brilliant manner in sala, one was promoted to the degree of Doctor of Philosophy, the first in the history of that kingdom. The brilliant manner in which this girl of twenty years sustained the di-cussion of her thesis, excited great admiration. The session was closed with an allocution by the rector, who set forth the high importance of the occasion for the civilization of Sweden and for the future of woman in that country. In Holland, the status of the universities was as follows: Amsterdam, men in that country. In Holland, the status of the universities was as follows: Amsterdam, men 539, women 18; Groningen, men 347, women 11 / Leyden, men 485, women 4; Utrecht, men 450, women 7. The University of Leyden admitted women last year for the first time. In the Belgium universities the number of years were the status of the status time. In the Belgium universities the number of young women attending upon the instruction is rapidly increasing. The University of Ghent admitted both sexes test year for the first time. The universities of Equation is a seal and Liége have been open to women but a year longer, and at the latter of these the attendance of young women the current year is three times as great, lacking one, as last year. M. Trasensier, rector of the University of Liége, from whom these notes are derived, anys: I have submitted to the authorities of the universities open to young women, the

following question: "What are the results of the admission of women upon the studies, the discipline, and upon the conduct of the other students?" There has been complete unanimity in the verdict that their admis-sion has occasioned no inconvenience what-ever, and several have-declared that it has had a favorable influence, thus confirming the facts observed in England and America." ONE WOMAN'S WORK.

ONE WOMAN'S WORK.

The following is a summary of what one wise woman has been able to do in the heart of the slums of London:

"An illustrated article on 'Workingmen's Homes,' in Harper's for April, by R. R. Bowker, gives an interesting account of Miss Octavis Hill's work in redeeming some of the London poor from misery and fifth. The story is one of the most encouraging and hopeful episodes in the history of modern philanthrophy. It is well known that dwellings for workingmen can be provided so as to give them a clean, comfortable home at a very moderate price, and yet return a fair income on the capital invested. But the process of providing these does little or nothing to improve the condition of the inhabitants of the rookerles which make up so large a part of the slums of a great sits. Wher Miss Hill on the capital Invested. But the process of providing these does little or nothing to improve the condition of the inhabitants of the rookerles which make up so large a part of the slume of a great city. What Miss Hill undertook was to elevate and improve this wretched class in the very rookerles in which they dwelt—to force them to become clean, orderly and thrifty. She accordingly took three of the worst courts in London, the inhabitants of which were only one remove above vagrants and paupers. The houses were vile and the place from cellar to roof was alive with wretched, filthy homan beings on this unpromising material Miss Hill went to work, on principles the exact opposite of those which fashionable charity generally inculcates. The first thing she did was to collect the rent. The rent of places of this sort is always in arrears, and is collected with great difficulty. But Miss Hill constitute the herself the landlord of these unfortunate people by the purchase of the houses, and then went to work to purify and improve the place through the purification and improvement of the lives of the lahabitants. Those who paid their rent regularly were treated with kindness, and given work to do in the care of buildings, etc.; those who earned no money, and were eating the bread of idleness, she turned into the street. The experiment paid for itself, and Miss Hill was enabled to pull down the old rookeries and put up the new St. Christopher's building instead, which now 'profitably houses as many-happy people who pay no more than in the old slums.'

Prof. Felix Adler is beginning a movement in New York, somewhat similar. He proposes to build a model tenement house, in order to prepare the way for others, and is accordingly raising the money through appeals to philanthropic people. Already the \$40,000 needed are nearly subscribed. This is good work, but is it the best?

BRIGHT WOMEN.

BRIGHT WOMEN.

. BRIGHT WOMEN.

The above is the heading of the Buffalo Courier in describing the mid-year conference of the Association for the Advancement of women, which was held in that city during the latter days of March. The object of the conference was to arrange the topics and papers for the twelfth annual congress of the association to be held in October, and to decide upon the city where the congress shall convene.

convene.
"The members of the conference were call-"The members of the conference were cau-ed to order by the president of the association, Mrs. Julia Ward Howe of Boston. Miss Ella C. Lapham of Fredonia, secretary of the asso-ciation, being at her post. Nineteen officers and directors of the association responded to the roll-call. Among other business, was the report of the committee on topics and papers. The following comprise the list of the for-mar:

mer:
"Education and training of Indian women
"Reform in Journalism.
"How to broaden scalety women including

"Education and training of Indian women.
"Reform in Journalism.
"How to broaden society women, including advice to young women.
"Our kitchen interests.
"The utility of science.
"Merits of women as educators.
"Reformatory prison work for women.
"The meteorological and astronomical phenomena of the last few years.
"Temperance training of the young.
"Specialism in education.
"Business world of to-day.
"A study of Hegel.
"Preventive work for children as relates to their incarceration in asylums, etc.
"Social forces, of the associated home or social influence of women.
"The Bramo-Somaj movement and its relation to the State."

The next full meeting will be held at In-

tion to the State."

The next full meeting will be held at Indianapolis on the third week of October next. Among the officers of the association are Mrs. Lita Barney Sayles, who has attended every meeting since its first organization, under the auspices of Sorosis, and with Mrs. C. B. Wilbour as President, in New York City, October, 1873.

Some Quaint Epitaphs.

Some Quaint Epitaphs.

The oldest stone in this place is that of Joseph Merriam, who sied in 1677. This was forty-two years after the settlement of Concord. The epitaphs are much more personal than like inscriptions nowadays. Some are blographies on a small scale. James Minot, who died in 1735, a doctor, who also preached, and was justice of the peace, is described on his stone as." An excelling grammarian, enriched with ye gift of prayer and preaching, a commanding officer, a physician of great value, a great lover of peace as well as of justice, and, which was his greatest glory, a gentieman of distinguished virtue and goodness, happy in a virtnous posterity, and living religiously, died comfortably." One person is described as of "Serious piety and abounding charity," and of a child, aged 11, it was said that "She was very excellent for reading and soberness." One epitaph says of a woman, modestly: "Her exemplary life was better known to her friends than can be described on this monument." Those were days when the family circle was not a small handful, and when a man, to be old, must live more than sixty years. Of a deacon, father of Col. John Buttrick, commander in the battle at Concord bridge; its recorded on his stone, that he was "followed to his grave by his aged widow and thirteen well instructed children." An old gentleman, dying at the age of 91, "was considered by survivors as coming to ye grave in a full age, as a sheek of corn cometh in, in his season." There was a disposition shown in other days to remind the visitors to the grave-yard of what was inevitably before them. The reminders were very plain and direct:

Death was deston mature due.

Which I have padd, and so mest you.

This also appears:

Behold re youth, as re pass by.

Which I have pass, and pass by, as see pass by, as re are now, so once was I; as I am now, you soon must be; Prepare for death and follow me.

This appears several times, somewhat varied:

Retire, my friends, dry up your tears,
Here I must lie till Christ appears.

A child of 6, dying in 1801, is made to say, not very elegantly, but touchingly: My dady and my imanumy, deers, dry up your tears, Hear I must the till Christ appears.

Frank Leslie's Sunday Magazine for April. Niceties.

When one considers the perfunctory way in which some of the most exalted tasks are already executed by those who are understood to be educated for them, there rises a fearful vision of the human race evolving machinery which will by-and-by throw itself fatally out of work. When, in the Bank of England, I see a wondrously delicate machine for testing sovereigus—a shrewd, implacable little steel Rhadamanthus that, once the coins are delivered up to it, lifts and balances each in turn for the fraction of an instant, finds it wanting or sufficient, and dismisses it to the right or left with rigorous justice; when I am told of micrometers and thermopiles and tasimeters which deal physically with the invisible, the impalpable, and the unimaginable; of cunning wires and wheels and pointing needles which will register your and my quickness so as to exclude flattering opinion; of a machine for drawing the right conclusion, which will doubtless by-and-by be improved into an automaton for finding true premises; of a microphone which detects the cadence of the fly's foot on the ceiling, and may be expected presently to discriminate the noises of our various follies as they soilloquize or converse in our brains—my mind seeming too small for these things. I get a little out of it, like an unfortunate savage too suddenly brought face to face with civilization, and I exclaim:

"Am I already in the shadow of the Coming Race? and will the creatures who are to transcend and finally supersede us be steel organisms, giving out the efflowing of the laboratory, and performing with infallible exactness more than ever we have performed with a slovenly approximativeness and self-defeating inaccuracy?"—George Eliot.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.]

DORE GALLERY OF BIBLE ILLUSTRATIONS and Stories. Including 52 cartoons, and a portrait of bord. New and finer edition, large quarto, fine cloth, richly ornathented. Price reduced from \$5.00 to \$2.00. New York: John R. Alfen. The unrivated cartoons of the newt widely famous artist of modern times; the most graphic illustrations of the subline events and truths of the Rible, ever drawn by an artist's pencil. The battles of The Lucrary Recolution have been fought principally in the interests of choice literature for the masses. It is proposed to win also for them the best works of the great masters litustrating literature.

ture.

HEALTH BY EXERCISE. By George H. Taylor,
M. D. New York: John B. Alden: Large 12mo.,
462 pages, with numerous illustrations. Cloth, 50
cents.

A new, enlarged edition of this greatest authority
on the topics treated. A book for both healthy preple and invalids—adapted to home use as well as for
the skillful physician. What specific exercise is appropriate for specific aliments, how to prevent and
cure disease, are the practical questions solved.

Books Received.

NINETREN BEAUTIFUL YEARS; Sketches of a Girl's Life. By Frances E. Willard. New York Harper Bros.

Harper Bros.

ARE THE ALLEGED PHENOMENA OF MODERN
Spiritualism Worthy of Serious Investigation? A
Paper read by John A. Wills, before the Fortalghtly Society of Washington, Penn.
SHAKER SERMONS: Scripto-Extional. Shaker
Theology, together with Replies and Criticisms
Logically and Clearly set forth. By Bishop H. L.
Eads.

Eads.

HEALTH BY EXERCISE, Showing what Exercises to Take. By George H. Taylor, M. D. New York: John R. Alden.

THE DORE GALLERY OF BIBLE STORIES. By Josephine Pollard. New York: John R. Algen. THE WIPE OF MONTE-CHISTO. Being ##s continuation of Alexander Dumas's celebrated Novel of The Count of Monte-Cristo. Philadelphia. T. B. Peterson & Bros. Price, paper cover, 75 cents.

Magazines for April not before Mentioned:

THE ENGLISH ILLUSTRATED MAGAZINE, (Mac-Millan & Co., New York.) Contents: The Lizard Lights by Night: Changes at Charing Cross; An Unsentimental Journey through Cornwall; The Belfry of Briges; A Herald of Spring; Paul Vargas; Bygones; How I became a War Correspondent; The Armorer's Pren-tices.

The Art Union. (The American Art Union. New York.) Contents: Some Illustrations; The Coming Academy Exhibition; Frands in Art; Art in Princeton College; The Old Art Union; Communications; Editorials, Etc. This number contains several line Illustrations by well known artists and will be found to be interesting and instructive.

THE SPIRITUAL RECORD. (Hay, Nesbit & Co., Glasgow, Scotland.) Contents: Spiritual Vision: American Mediums and Manifestations; General Gordon a Spiritualist; Cardinal Maning on Spiritualism; Spiritualism in Modern Churches; Extracts from Records of the "Hafed" Circle: A Materialization Séance with Mr. Eglinton; Cremation; "Interferences with the Known Laws of Nature." On the Attitude of Men of Science towards Spiritualism; My Guardian-Angel; Editorial Notes.

KIDNEY-WORT

DOES WONDERFUL CURES OF IDNEY DISEASES LIVER COMPLAINTS,

KIDSEYS at the same time. manuel it cleanes the system of the poison-names it cleanes the system of the poison-humps that develops in Kidney and Uri-Dissesse, Milousness, Janufico, Constita-Piles, or in Encumentary, Reuralgia, New Distance, St. Constitution, New York, New York, EF-80LID PROOF OF THIS.

ONSTIPATION, PILES.
and RHEUMATISM,
by counting FREE ACTION of all the organe

CLEANSING the BLOOD

the normal power to throw off THOUSANDS OF CASES Forst forms of these terrible to quinkly relieved, and in a st PERFECTLY CURED.

BICK, St. Liquid on Day, Sold By BRI
Dry can be send by mail.

VELLE, Rightalippon & Ou., Rorting
Bend snamp for Diary Almenas for 1804

KIDNEY-WORT

Home Beyond or Viene of Heaven, by Moody, other eminent titakers; 6 Historations. Outils, 55e. Agric wanted. CONURS & NEWMAN PUR. CO., Chicago, III

EXGINES, THRESHERS AW MILLS, Baric Pasers. Wysie for SAREE Hillers and price for the Filler Hun. Tamphies and Prices to The Authum A Taylor Co. Mandred Joins.

OPIUM MORPHINE HABIT

How to rear and manage poultry.

Send a ten-cent piece to.

E. E. Sladdari.

Hartford, Ct., for a copy of the copy of the for a copy of the for a copy of the copy

Out This Out of Return to us with TIN

Charles will bring you in Most MONTY-ALDer Storett,
that anything doe in America. A local selection of

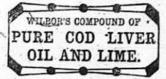
Most Angle of the Committee of th

LADIES! ONLY,

a subscription and premium free. Mention

PIANOFORTES.

Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO.
Nos. 204 and 205 West Baltimore Street,
Baltimore. No. 112 Fifth Avenue, N. Y.



Wilbor's Cod-Liver Oil and Lime.-The

Sedgwick Steel Wire Fence





THE GREAT Dance, Mecholiem, Optim Eatling, Optim Eatling, Serofula, Kinge Ed, Ugly Blood Diseases, Dyspersia, Nervoussess, Stek 22 CONQUEROR Stek Houdache,

Nergeis Westmess, Brain Worry, Blood Sores, Bliotingness, Coetieness, Nervous Prostration, Meet Troubles and Irregularities. \$150.

Sample Testimonalis.

"Samritan Nervine is doing wonders."
Dr. J. O. McLemoin, Alexander City, Ala. "I feel it my duty to recommend it."
Dr. Dr. Langhin. Clyde, Ransas. "It cared where physicians failed.

"It cared where physicians failed.

"To correspondence freely answered. "Samritan Nerviness of the Samritan Samritan

Lord, Stoughtenburgh & Co., Agents, Chicago, His





we will send you rous for only \$1.00, You will be de-fined with A.F. PRATT & CO. them. Address No. 27 Park Place. Hew York.

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN.

BY WILLIAM DENTON.

Author of "fur Pleant," "Sont of Things," sto. This is a classic source of two hondred pages, 12 ma, brackenser; illustrated. It shows that man is not of mirray-loca, but the major of the hondred pages, 12 ma, brackenser; illustrated. It shows that man is not of mirray-local, but of major power to encourred in the profitant quasar whose have been they more power to encourred in the profitants; which is elemented, plats, element and economical, and protantity should make where the profit along the second major weight then all the voluntes dot press. But given to the public for years.

For male, winterple and result by the RELIGIO-PHILOSOFE Call Profit Lines of Account.

THE BIGGEST THING OUT HUMAN ACCOUNTS NOW YORK

ATENTS Hand-Book FREE.

AGENTS wanted for The History of Christianity, and the Agrand chance. A \$4 book at the eligious papers mention it as one of the few grout relationers to the whorld. Streams sheers here to the world. Streams and the world for t

CURE FITS

THE ROSTRUM.

J. C. WRIGHT, Editor, A. C. COTTON, Manager and Assistant Editor.

forthightly journal devoted to the Philosophy of Spiritn.
on, Liberalism and the progress of Humanity, Sample
des free, Subscription 81.00 per year. Address

A. C. COTTON, Box 254, Vineland, N. J.

THE DINGEE & CONARD COS

12 for \$2; 19 for \$3; 26 for \$4; 25 for \$5; 75 for \$10; 100 for \$13, Our NEW CUIDE, a complete THE DINCEE & CONARD CO. S

CATARRA . A specific in the care has been described in the care and the state of the care and the state of th of \$1. Druggist and allowed to Labelle 1t. Send direct to DR. G. H. CADY, 55 State St., Chicago, Itl.

WEBER PIANOS.



These Corsets are recognized in Europe and America as the standard of style, workmanship and general excellence. The Coraline with which they are boned is superior to whalebone in both durare boned is superior to whalebone in both dar-ability and comfort. Price, from \$1 up. You ralk by Alle Leading Merchants. A rold all initiations. Do ever that our name is of the box.

WARNER BROS. 141 Wabash Ave., Cuicago.

A BOOK OF 600 PACES

"Chicago's East Weekly '



Webster's Dictionary

AND PEOPLE'S MANUAL.

Dictionary contains \$2,400 wo'fn with their d, and the Project Manual as contained and in the project Manual as a contained and in the project Manual as a contained with the project Manual as a contained with the project Manual as a contained with the project Manual and the p the permission will be seen a containing a full description of the CHICAGO HERICAL SEEN AND LAMES W. COTT. Publisher.

POPULAR SONGS

BY THE LILLIES . " Uncle Benjies Song,"

"A Hundred Years to Come."

reposed and Song by John T. and Mrs. Shepse too 80 cents each.

orio, etoimale and set if, by the His

Zeligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

Bg JOHN O. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50

" 6 months, \$1.25

EIGLE COPIES & CHIEF. SPECIMEN COPY FREE.
REMITTANCES Should be made by United States

Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send

All letters and communications should be ad dressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Advertising Rates, 20 cents per Agate line. ding Notice, 40 cents per line.

red at the postoffice in Chicago, Ill., a cond class matter.

SPECIAL NOTICES.

The RELIGIO-PRILOGOFHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain timits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PRILOGOFHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

o convenients and the communications will not be the communications will not be the communications of the writer are reas f guaranty of good faith. Rejected manu cannot be preserved, neither will they be reunless sufficient postage is sent with the request

newspapers or magazines are sent to the L. containing matter for special attention, the

CHICAGO, ILL., Saturday, April 19, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as terms are PAYMENT IN AD-VANCE.

No Test Conditions.

A late copy of Light comes to us from London, with the following letter from the daugh-ter of Robert Dale Owen:

e of patient, if you will again which all because it raises a question in which all because it raises a question in which all because it raises a question in which all those were applied, and is should be glad itions were ever applied for this reason; of fraud, antagonism of any description, wherein suspicious, fraudulent and districts can work; we bring about the very ying to syed; we put into the keeping of pad ones the weapons they wish to use, be spirits see wish to attract, be spirits we wish to attract, be spirits we wish to attract a secretal faith expressing itself in a passive ty of thought and motive, and above all pathetic kindliness for evry member of d for the medium especially. Unless the e in the flesh are kint together in the bond bretherhood. It is immossible for the untoform a connected sphere, and so long as the separated, the highest uses of Spirits are separated, the highest uses of Spirits are separated, the highest uses of Spirits.

25, Alina-square, St. John's Wood, N. W. It is singular that a worthy and well-educated woman like Miss Owen, should write this letter, after the painful experience of her excellent father. In the Katie King affair in Philadelphia, years ago, Robert Dale Owen, through lack of care in test conditions cossly deceived by a tricky woman. He at last discovered the deceit, but it caused him much trouble and regret. The closing paragraph of her letter would indicate that a spirit message from her father approved her "no test conditions" theory. Such ap proval after his painful experience on earth

With her ideas that there should be " purity of thought and motive," and "sympathetic kindliness for every member of the circle and for the medium especially," in order to reach the highest results, we quite agree. Experienced Spiritualists should understand and appreciate the delicate sensitiveness of a genuine medium, and arrange all conditions

is more singular still.

bound to respect, and the lack of such respect, growing out of Ignorance and prejudice, often prevents success in scances, and bringore trials on the medium.

But all persons have rights which mediums are bound to respect as well, and which honest mediums and honest spirits do respectrights to fair and careful conditions as without which it is impossible to judge of the genuineness of many manifestations.
"Love one another" is an excellent motto

but love and wisdom must walk together, the one to give light and warmth, and the other to guide in the true path. The world is full of painful illustrations of the blindness of without wisdom

In her father's Katle King experience, there was he lack of a loving spirit on his part, yet it was not the tricky medium, but himself, who was for a time the victim, for lack of wise observance of test conditions Her idea that such conditions put us in dan-ger from evil spirits is simply absurd. She well says that " a pure atmosphere, in whose rarefled essence they cannot breathe," must exclude their unwholesome presence, but that atmosphere is purest where love and wisdom join in fair test conditions, which help honest spirits and honest mediums.

The experiments of Zöllner with Henry Slade will illustrate this. At his own -house in Lelpsic, with his own selected implements and furniture, this eminent scientist with critical care and delicate yet thorough test conditions, held their scances for a month, with results unexcelled and well-nigh unequalled in their beauty and perfectness as proofs of spirit presence and power. The spirits, the medium and the scientist were in unity of spirit," as to these careful methods; love and wisdom worked together; medium and scientist respected each other's rights, and Europe and America were stirred by the wonderful results.

Of course there is a broad common sense to be exercised in scances; the intimate acquaintance and co-working experience of the participants may vary the arrangements, but the idea that it would be better "if no test conditions were ever applied." meets the approval of all tricksters and pretended mediums and doubtless of all tricky spirits also while fair test conditions, proposed and ac-cepted in mutual good faith and good feeling, are approved by genuine mediums and by wise and nobly true spirits in the higher life.

A widely known author and writer on Spiritualism, who enjoyed Mr. Owen's entire conidence in his last years, having read the above letter of Miss Owen, writes:

letter of Miss Owen, writes:

"I can say that Mr. Owen frequently conversed with me about the Katie King affair, and expressed not only his regret but his deep mortification that his character as a careful investigator of Spiritualism should have suffered so much from the vile imposition practiced upon him in this affair, and in all our intercourse since his departure, he has at every opportunity expressed his abhorrence of faise mediums, and has repeatedly called my attention to certain of them, and lamented that they could not be exposed and punished."

A Prayer-Gauge Needed for Christians.

Bishop Warren, of the M. E. Church, living in Texas, writes to the Christian Advocate of New York, detailing the case of a brother minister who died of small-pox thirty days after his marriage. The wife of this minister is at present very sick, and the good Bish-op laments that "We cannot understand God's plans enough to know whether or not to pray for her recovery." True, not only in this case, but in all cases. However, as the Bishop doubtless feels obliged to continually urge upon the churches the need of persist-ent [rayer, it is presumable he believes that sometimes the "will of God" may be known.
"If I wanted a pin from the floor, and could not reach it, I would ask Jesus to bring it to me," wrote the authoress of "The Gift of the Knees." She must have had some teleph or other mode of communication which enabled her to know it was "the will of Go that she should have that pin, or he would not depute Jesus to pick it up for her. But she did not say the thing was ever done, nor did she know it ever would be.

A way of measuring the conditions needed for successful prayer is sadly geeded. There are such complex relations—the energy of utterance; the number of words whether they are grammatical or otherwise; the num-ber uniting in the prayer, etc., etc., and then that last most potent but mysterious factor, will of God." We find the following

Victoria does not like long grayers. In her last bo the says that Preacher Campbell's prayer at the unventor of the thors states in Aberdeen was too long. South religious journal has investigated, and feel that it did not last reason.

Decidedly a prayer-gauge to measure and define the potency of all these conditions is eşed, and the Bishop who has m wonderful discovery chronicled above, seems to be just the man to produce it, praying that the laws of nature may be sus

Though eternal law will not be changed in to prayer, yet prayer is not usele Man's noblest, happlest moments are those of most intense aspiration, when the soul, reaching out after the divine, feels its presence the Spiritualist a prayer-gauge is not

The author of "The Little Pilgrim," has now given to the public "Old Lady Mary," the first chapters of which appear in this number. The story is pronounced very interesting and suggestive by those who have read

We are glad to hear that Mr, A. J. Davis best play of the spiritual faculties.

has so far recovered his health, that he will mediums have rights which all persons are resume his Sunday lectures this month. The Cincinnati Riot.

The end of this terrible excitement has ome, people say. The dead are buried, the moans of the wounded do not reach the pub lic ear, soldiers no longer parade the streets with loaded muskets, the trade in revolvers has died away, other trade is beginning to revive. There remain only the ruins of a burned Court House, and a jail garrisoned by soldiers, to tell alike of the frenzy of the mo that has been, and the danger of the one that may be. The preachers have had their say on the matter, of course, and the editors the daily papers have written long and elaborate leaders on the cause, prevention and cure of rioting in general, how this particu-lar one might have been avoided, etc., etc. Nearly all urge repression, a stronger judiciary, purer jurors, more conscience in law-yers. So far, none seem to perceive that the scape of Berner from the full penalty he had incurred was only the occasion of the riot, it was not the cause. Few seem to be aware that, deeper and more widespread than a desire for justice on a murderer, lay the flerce unrest so ready to develop into a convulsion of dissatisfied workmen:-intensified by the persistent, violent abuse of all em ployers by the Socialists of foreign birth and their followers. The Court House was burned in imitation of the Communistic rioters "Let us make another Paris," said they. The militia were attacked because they rep ed the physical force which sustained wrong. "Foolish, wicked, unreasonable"? Yes; but the ugly fact remains, that the folly and unreason are still dangerous. Even now the police of New York are said to fear that the residence of a noted millionaire will be burned. The extreme Socialists there exist over the late riot, and prophesy terrrible

deleafer, when interviewed, said:
"We hold that so long as capital controls all the labor system of the continy, and labor is treated as it is, there is not justice to the laboring man. Therefore, we are striving to bring about what may fairly be called a revolution ie the civilization of to-day."
"Will that be a peaceful or a violent revolution?"

"Will that be a peaceful or a violent revolution;" asked the reporter.

"As to that, history teaches us that the privileged classes have never given up their privileges without a struggle which involved violence. It is more than probable that the revolution we gre working for will also involved violence, but that is merely a matter of detail.

"As the violence, but that is merely a matter of detail, and this residence, and said: "As I have already stated several times, the Cincinnait "As have already stated several times, the Cincinnait vials show that the people are changing under the victous government of their political and capitalistic rulers. The recent trouble at Cincinnait will swaken thought and action throughout the country. Do I think there is a likelihood of similar trabble in New York? Well, I am not causely prepared trouble is quite likely to arise sooner or later in this city. The people are awakening. There is trouble for some-body ahead."

True, the Socialist Labar Party held a large

True, the Socialist Labor Party held a large meeting in New York on the 5th, and repud-lated all sympathy with mob law. But, let a time of great business depression, of much individual suffering, come, and those wh now claim to respect the law, will pass in shoals over to the ranks of the enemies of law and order. Had there been a great depression of business in Cincinnati, the streets of the whole city would have reeked with blood. To every point of the compass the news would have been flashed, and the whole Nation would have been ere long in the threes of a mortal agony. The laborer de-manding more pay and the capitalist planning how he may get more profit, look 477 each other's eyes with a dim perception that only slight provocation is needed to make them open foes. The capitalist rails at the improvidence of the workman, who in turn reviles the capitalist for extortion. But, the workman mutters, "he makes the laws so he continually gets richer, and I continually porer," and he comes to think Law his foe The lower the grade of the workman, or the reater his need, the more likely is he to be bitter and flerce in feeling, even though he cannot voice his thought. The elements for an explosion are all feasy, the spark may be struck out at any moment. Of the loss and ruin, of the pain and death of such an explosion, neither side thinks now, but the out break when it comes will be terrible. Law Religion, Family, Trade, will all receive

What is the remedy? How harmonize the opposing interests? How can the workman be made to understand that he cannot get rich by destroying property? How teach the capitalist that wealth is nearly valueless in a revolution such as is impending? Repres sion, brute force meeting brute force, car only act temporarity; it will only in the end increase antagonism. More Bibles, better sermons, an unlimited supply of tracts, all these are worthless as preventives. Preachers can rail at mob law, but find no way of preventing mobs. Statzemen are as n puzzled as the preachers. Reformers have each their pet nostrum for curing the dis eases of the body-politic, but each decries the other's remedy, and none is tried. There is grave need that a regiedy be found; who will point it out? There are plenty ready to try; but so far all fail in taking sufficiently broad and comprehensive ground in adjusting the various seemingly conflicting interests. Instead of regarding humanity as a unit advancing toward a common goal, each expon-ent is consciously or unconsciously the advocate of a class.

Joseph Schwemberger of Cincinnati, a me dium for independent slate writing and spirit voices, spent a day last week in Chicago on a visit to friends. At the time of his de velopment of medial power, he was an active member of the Catholic church, singing in the choir, and zealons in church work : hence his mediumship created a great stir among his people. We have heard from usually well ed correspondents in Cincinnati, that Mr. 8. has been the means of convincing hundreds of his fellow religionists of the truth of Spiritualism. This is a good result for only about one year's public work. Power of Minorities.

Trained as Americans have been, majorities stand to them as the embodiment and expression of power; they count the num-bers, and assume that the strength of every man is the same-which is not true. The opinions, the faiths, the governments of the world are controlled everywhere and always by small minorities, often by one man, who sways a million of voters as he pleases, while each one of the million fondly believes that he is doing his own thinking, deciding for himself, voting entirely to suit himself. A gambler, after industriously shuffling a pack of cards, presents the ends of the cards to his proposed victim, moving them back and forth, as if to allow opportunity for deliber-ate choice. Yet, though the victim does not ate choice. Yet, though the victim does not know it, he selects the card the gambler had pre-determined to "force" on his attention, and make him choose. The average voter does not visit a primary election often, before he discovers that the ward "boss" selects the candidates; and when these "bosses" meet, some one spirit dominates, and they follow his lead. They can refuse to do so, but they don't want to. They are apt to be most securely bound when loudest in assertion of their independence. Exsend the iltion of their independence. Extend the il-lustration to any length and the result is the same. The President of the United States is really chosen by a small clique of managers of the party, and they are often dominated and controlled by some one of their number. There seems to be a system of circulation

in nature running through the physical, the moral and the spiritual alike, that all things shall start from a germ, mature in a single specimen, and from thence spread, less or more, as conditions permit, and the undoubted rule of the minority is one of the results. Counting up numbers, the winners shout with joy at a large majority on their side of any question, and there needs perpetual repetition of the saying, "Majorities are no proofs of truth." Creeds may be rejected, governments overthrown, society have its convulsions, but through all "a majority" is respected. It is really to most men a me ure of truth. A prophet's word was rated at three hundred votes in the olden time. Men of to-day laugh at this as a superstition, but "the prophet's word" rules them after allonly it is a different prophet, who governs

while not seeming to.

How Spiritualists have been beset by the idea of the divine right of a majority to rule. Their phenomena denied, their philosophy rejected, their religion scorned, be-cause "the majority" had not seen, not un-derstood, not felt what the Spiritualists had. Few at first, almost infinitesimal in compar ison with the jeering multitude by whom they were surrounded; yet they have molded they were surrounced; yet they have molded the world without trying to. They have radiated ideas which have penetrated every school of thought, and distinctly changed men's modes of thinking. Even those who attack Spiritualism do so chiefly because they have imbibed some of the spirit of what they attack, and turned it to evil uses,—as disease is "only perverted nutrition." now that Spiritualism is strong-is it exmpt from law? No-fearful as Spiritual ists are of leaders, they have them without coowing it. In our societies, is it not true that the workers are few? is it not generally the case that one person determines the gen eral management, through others whom he influences? It would not be hard to find some who are real rulers, who never seem to exert any power whatever. They are not prominent at public gatherings, are known to the public chiefly as good husiness men, earnest Spiritualists. The public knows nothing of the vast correspondence, of the sys-tematic industry with which their thoughts are disseminated. Their opinions are sharply criticised, sometimes; but whether men will hear, or not, they keep on their quiet way, a glorious minority, ruling by the di-vine right of the thinker.

The politician talks of the "rights" of the minority. It is well also to think sometimes of the power of the minority. He who holds a great truth, and proclaims it boldly, uncomromisingly, shall rule men he never saw. shall wield a power he cannot measure, nor perhaps perceive. As has been truly said: "One, with God, is a majority;" though we may not interpret the declaration in so strictly orthodox a way as did its author.

A story comes from Augusta, Me., of a scenmore dramatic and terrible than any yet imagined by novelist or playwright. It seems a man named Robbins fought in the Union army in the late war, and contracted diseas there which made him an invalid for many years. He applied for a pension, and was not successful at first, but when the arrearnet r While the the application was pending. Rob-bins began to grow worse, and he got weaker and weaker every day. It was soon plain that he was near his end. If he died before the pension was granted, the money would be lost, since he had no wife and children. In this emergency the happy thought struck somebody to procure a bride for the dying soldier, in order that there might be a widow to draw the pension. Interested parties made found who was willing under the circ succession. When his lawyer learned how near Robbins was to his end, he sent his wife's son, post haste, to summon the bride the dying soldier. She did not arrive until some nine hours after Roboins's death. This did not prevent the completion of the plot; the woman was hurriedly taken to the chamber where Robbins ay dead, and the horrible mockery of a marriage ceremony

between the living woman and the corpse was gone through with. Of course, none of the dead man's relatives will recognize the new widow, and the whole affair is to be legally investigated. Had this occurred "Out West," it would have been pointed to as fully in keeping with the popular idea of the morals of a new country.

GENERAL NOTES.

We shall publish in our next issue another of Hon. Joel Tiffany's excellent articles.

An account of the anniversary exercises at San Francisco, by Wm. E. Coleman, will be published in our next.

A subscriber from New Castle, Ky., remits to this effice, but fails to sign his name. Will give credit when we hear from the sender.

A correspondent from Kansas City, writes: Miss Susie Johnson is speaking to crowded houses here. She seems as much in earnest as ever, and surely merits a rich-reward.

Mrs. Simpson, the test medium, residing at No. 45 N. Sheldon et., will make a visit to Dakota the first of May, and will remain there probably until Sept. 1st. She will then return to Chicago and resume her labors at the same number.

Dr. Eugene Crowell announces the marriage of his daughter, Emma Theresa, to Mr. John T. Halliday. The ceremony took place on Thursday of last week. The JOURNAL congratulates Mr. Halliday upon the treasure

Lyman C. Howe speaks at Indianapolis, Ind., the Sundays of May and June; at Old Mission, Mich., July 6th, 13th and 20th; at Cassadaga Lake camp meeting, Aug. 1st, 3rd and 5th; at Lake Pleasant, Mass., Aug. 13th and 17th; and at Neshaminy Falls meeting, Aug. 23rd, 24th, 26th and 28th.

Capt. H. H. Brown spoke at Freeville, N. Y. March 2nd; Dryden, the 6th; McLean, the 9th; Amesbury, Mass., the 16th; Newburyport, the 23rd. He gave anniversary ad-dresses the 30th in Newburyport and Baxter, on the 31st at Springfield. April 41h he spoke in Bridgeport, Coun. He was in Worcester, Mass., April 6th, and will speak there all the Sundays of April. He will be in Leominster and West Princeton, Mass., May 4th ; In Morrisville, Vt., May 18th and 25th; at mass convention, Lake Dunmore, Vt., May 30th, 31st and June 1st. He has the following camp meeting appointments; Onset Bay, July 27th and 29th; Lake Pleasant, Aug. 10th and 14th; Queen City Park, Aug. 17th, 19th, 20th and 22nd. Date at Sunapee not fixed. He is open to engagements, Sundays, May 11th, June 8th, 15th, 22nd and 29th and Aug. 3rd, and for week day appointments any date desired. Address him during April, at 123 Main st., Worcester, Mass.

In Virginia there lives an ancient female, whose tongue and pen are set on swivels, and work with the speed of 1,000,000 revolutions per minute. The product of this labor is mountains of materialistic vapor, strongly colored with anility. For want of better padding, certain alleged newspapers of the materialist school, have been utilizing this Virginia wind for years, until the manufac-turer's head is entirely turned. She is now begging the public for contributions to ena-ble her to travel and investigate spirit phenomena—any sum from a postage stamp to one hundred dollars thankfully received, no doubt. She seems to think that should she gaze upon these phenomena, all the vexatious doubts of the public will be settled. On this point we are no ways certain, but rather incline to agree with our esteemed cotemporary, the Investigator, which says: "Mrs. cannot see ghosts for other people."

It has been often asserted that cholera was produced by the introduction of a peculiar bacillus into the human system. This theory has been much doubted, chiefly from the fa that, though it was prima facie probable, there was no positive proof. Evidence has now been obtained by the derman Cholera Commission, which seems to settle the ques-An outpuret of cholera in India, not traceable to any previous contagion, gave the opportunity so much desired. Microscopic examination of the intestines and dejecta of the victims revealed the presence of a microscopic parasite or bacilius, never seen except in cholera patients. It was discovered except in choiera patients. It was discovered that the water of a pond used by the finitives, both for drinking and bathing purposes, literally swarmed with the same bacilli. It was also found that as the water was cleared of these the cholera abated. S of these the cholera abated. Some of these parasites were introduced into the food of a pig, which was seized at once with ch and died in three hours. As a result of these experiments, it is now suggested that cholera may be prevented by inoculation with these bacilli. It is stated that scarlet fever has probably a similar cause, and may also be prevented by inoculation. Anti-vaccinationists will argue that the remedy is worse than the diseas

In Full Sympathy.

That the indefatigable and fearless editor of the Journal is doing a much needed and good work in his unflinching exposure of good work in his unfilnehing exposure of raudulent mediumship cannot be denied. Were we inclined to doubt it, the continuous succession of secular journals from the other side of the Atlantic, which reach us, containing nothing but words of praise for the line of action he has carved out for himself, would place the matter beyond all question. Although to English notions the policy of the JOURNAL may be too drastic in its methods, we cannot but admit that Colonel Bundy is scoring point after point, and that the spiritual atmosphere is all the clearer for it. We wish him continued success. We are in full sympathy with the nim he has in view.

Spiritual Anniversary in Orange Land.

To the Editor of the Beligio Philosophical Journ

Spiritual Anniversary in Orange Land.

To the Editor of the Belizio Fabiosophical Journal:

Spiritualism flourishes in every clime, from the snow covered and ice-bound north to the land of perpetual summer in the sunny south. Here, among the palms and pines of Florida, it is at home, and likely to flourish till its influence shall be felt in every neighborhood and hamlet. On Sunday, the 30th day of March, the Spiritualists of Spirit Lake and vicinity commemorated the 36th Anniversary of Modern Spiritualism, by fitting exercises, held at the residence of Mr. T. D. Giddings, five miles east of Orange City, Volusia Co., Fla. The meeting was organized with W.H. Caven, M. D., of Enterprise, as Chairman, and G. W. Webster, of Spirit Lake, Secretary, At a conference held in the forenoon remarks were made by G. P. Colby, Mr. and Mrs. T. D. Giddings and G. W. Webster, all of Spirit Lake. After conference, a basket-plonic dinner, music and social converse, begulied the time till two o'clock, when Geo. P. Colby, under control, delivered one of his interesting lectures, which are always full of food for thought and suggestions for the good of humanity. He referred to the great progress made by Spiritualism in thirty-six years. When commerce is established between two mations, the weaker is strengthened and built up by it; so in The spiritual commerce established between two mations, the weaker is strengthened and built up by it; so in The spiritual commerce established between two spheres of life, those on earth have received the greater benefit. This commerce was unsought by the people in earth-life; it came in the only way that would be likely to be comprehended, but the manner adopted to secure a mutual interchange of thought by calling the alphabet or otherwise, was largely the device of earth people. The benefit derived from this spiritual commerce is not confined to earth life. Those on the spirit side of life also share in its advantages. Many suppose that when the spirit is freed from its physical form, it has only

finds it necessary to associate with earth me and unlearn much of error, at the same time that it receives new lessons with new meanings.

Spiritualism comes teaching the grand lesson of progress, of love, wisdom and justice. Greater evidences of spirit return are near at hand. It has a work to do in spiritualizing and educating Spiritualists themselves, to keep them from growling into a state of in activity. They should beware of depending opon spirits too much, but rather learn to work out their own salvation. They will need all the knowledge and experience they can get in earth life, and if they do not improve their opportunities for learning and for usefulness, they will be obliged to come back and do the work they should have done in the body, and learn through contact with physical life. Spiritualism teaches that they are in every way responsible, not only for their own acts, but also for the influence which they exert, or fail to exert, upon others by teaching or example. Spiritualism has enlarged heaven till it has room enough to hold every human soul. There is opportunity for the most ignorant and degraded, through the law of progress, for gradual unfoldment, that shall bring them through struggle and suffering to the highest loys of the wise and good. The religious phase of Spiritualism must appear before it can fully realize its highest work. It must banish the doctrine of atonement, which is greatly in the way of human progress. This doctrine really offers a premium upon vice and immorality. The increase of crime in the last few years is to be largely attributed to the idea often taught in the church, that crime and sin see no hindrance to future happiness, provided the sinner repent and seek the forgiveness of Jesus through the church.

The above is only a brief and imperfect.

ner repent and seek the forgiveness of Jesus' through the church.

The above is only a brief and imperfect synopsis of the lecture given by Mr. Colby. After the lecture he gave quite a number of tests to members of the audience, describing spirits and places, and giving names. Nearly all of the tests were recognized by parties present. There appeared to be a general good feeling among all parties, and every one seemed pleased with the result of the meeting. The day was one of Florida's best, neither too cold nor too warm. The company could sit in the house or in the shade of the orange grove where the cheerful hum of the Secretary's Italian bees could be heard among the fragrant orange blossoms.

Orange City, Fla.

G. W. Webster.

Anniversary Day in Providence, R. I.

Anniversary Day in Providence, R. I.

The Rhode Island Spiritual Association celebrated the Anniversary of Modern Spiritualism at their hali in Providence, on March 20th. Floral decorations were abundant and tasteful, and the archway over the speaker's deek was artistically trimmed with white lace and entwined with smilax. After an invocation by Mr. A. C. Whipple, of Providence, and singing by a fine choir, Mrs. Lizzle M. Goodell was controlled and delivered an address upon the theme. "I know that my Redeemer liveth," pointing out that there had been many saviors in the world, showing the error of the current belief in the atonement of Jesus, and closing with an earnest exhortation to her hearers to open their souls to the sweet voices of nature, to live charitable lives, speaking gently of the imperfections of others. In the evening the audience was much larger. Miss Lizzle Goodell opened the exercises with an invocation, and then a recitation, and singing by the quartette, with piano accompaniment. Mr. A. J. Whipple then spoke on the building up of life, and the processes which aid in its perfecting.

recitation, and singing by the durate tee, which piano accompaniment. Mr. A. J. Whipple then spoke on the building up of life, and the processes which aid in its perfecting. He urged the development of a Christian manhood, strong and gentle, giving many pertinent illustrations. After a brief address by the President, thanking all who had helped to make the celebration a success, the meeting adjourned to the adjoining parlors for supper, where the festivities continued to a late hour.

The Providence Spiritualist Association met in Slade's Hall, Providence, on March 31st. Dr. F. L. H. Willis recited a poem, and then spoke on Spiritualism's triumph over death. He urged the doubting ones to accept plain truths and be convinced. Mr. Keever, the materializing and musical medium, made a brief address, tracing the wonderful growth of Spiritualism in the last thirty-six years/Mrs. Burnham, of Boston, detailed instances of bigoted opposition to Spiritualism. Dr. Willis was recalled and spoke of the unrecognized work of Spiritualism, in modifying-human thought every where. After more music and recitations, Mrs. Burnham gave several tests, and at the conclusion of the services a social tea was enjoyed. Mr. Keever and Mrs. Burnham each had seances in some of the small rooms, which were well at-

tended. The evening exercises were opened with singing. Dr. Willis followed, reading an original poem by a lady whose name was not announced (understood to be the daughter of Dr. Willis). The Dector gave a long and eloquent address, on the spiritualistic manifestations, the proofs of their genuineness, the important truths they taught. Recitations and singing, and a slate-writing scance followed, the latter by Mr. Keeler, in which he claimed to have succeeded in obtaining a communication from the departed spirit of Gen. Joseph Warren, the Revolutionary hero. The exercises closed with a spirit address by Mrs. Abbie Burnham, of Boston. Then followed a promanade concert and social hop, for which Herick's orchestra furnished excellent music, and the time passed quickly and pleasantly until the hour for departure arrived.

CURRENT ITEMS.

Dr. Hovey writes that Jesse Shepard is to pay Springfield, Mo., a visit.
Edward Noyes' little boys were "playing hang" at Sullivan, Me., and one of them was choked to death.
All Persians shave their heads from forehead to the back of the neck, leaving a long gray tuft dangling on each side over the ears.

gray toft dangling on each side over the ears.

A Japanese traveler says that certain classes of murders in that country are punishable with the death of the murderer, all his family and his schoolmaster.

Shep Tucker, a noted Pennsylvania thief, who during his life stole over four hundred horses and who knew the works of Shakespeare, Milton, Homer, and Byron by leart, has just died.

has just died.

A woman's achievements are to receive recognition in the May Popular Science Monthly; that magazine publishes in each issue a sketch and a portrait of some one who has attained eminence in science, and the subject of the next sketch is Mrs. Somerville.

A Billa related to the Publishes haveners

A Bible printed in the Russian language was found in Castle Garden the other day, in which was a slip bearing a number of strange devices, such as knives, pistols, a cow's head, and a blood-red cross and heart. The owner is supposed to be a Socialist priest.

is supposed to be a Socialist priest.

In theatres in Japan, holding all day, food and drink are brought the spectators. The use, of a cloth, wet in hot water, with which to wash the face and hands after eating, is also sold. One cloth generally serves to scrub a hundred or more faces and hands. The body of Paul C. V. Thilly, a prominent citizen of Cincinnati, arrived at Washington, Pa., April 12th, on the morning train, accompanied by two sons and m sister of the deceased. The corpse was taken to the Le Moyne Crematory, where its incineration was soon accomplished.

Some idea of the beer-drinking propensity

Moyne Crematory, where its incineration was soon accomplished.

Some idea of the beer-drinking propensity of the people in this country may be gathered from the following statistics: In New York City, 3,239,000 barrels were brewed in 1883; in Philadelphia, 1,633,000; in Milwaukee, 986,309; in St. Louis, 943,000; in Brooklyn, 836,000; in Chicago, 676,000.—Alpha.

Chickens are now hatched out by the aid of electricity. The nest or basket is filled with fine hay, upon which the eggs are laid. The cover is a thick layer of soft down attached to a round box containing coils of wire. These are heated by an electric current, whose temperature is regulated by a thermometer placed on the cover. When the heat becomes too great the rise of the mercury cuts the coils out of circuit and allows them to cool. All the attention required is to sprinkle and turn the eggs once a day.

At the final meeting at Wandsworth (Eng.).

turn the eggs once a day.

At the final meeting at Wandsworth (Eng.), Mr. Moody, with an ignorant sneer at science, said: "Christianity has dispelled more dark, ness in five minutes for man than all the modern philosophera could do in 500 years." Then he asked, "What could the geologist tell us about the rock of ages?" Undoubted by to the majority of his audience this question was apparently a good conundrum, which, like most good conundrums, was given up. But the humble student of geology, not being desirous of emulating the Christian example, begs to offer his opinion concerning the age and structure of that remarkable formation.

The ancient Romans, whom we call hea-

ing the age and structure of that remarkable formation.

The ancient Romans, whom we call heathens, celebrated the approach of spring by religious festivities. When the cheerful notes of the thrush, the cooing of the dove, the bright blossoms of the crocus and the pare white snowdrop, told that stern winter was passing away, and were a forecast of the future abundance and beauty of summer, they held feasts in honor of Pan, the alliquiver, and Juno the beautiful. They rejoiced in the beneficence and stability of nature; they felt that God in the annual workings of Natural Providence was repeating the promise which he is said in Genesis to have given to Nosh—"White the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

summer and winter, and day and night shall not cease.

An English gentleman with a faith in hard, unromantic statistics, has carefully studied the causes of panperiam among 25 cases sheltered by the workhouses of Manchester. Old age, he found, had brought thither nearly one-eighth; disease and accident one-seventh; idleness, free from drink or crime, not a case; drunkenness in meh, one fourth; drunkenness in women,one-twentieth. The widows and children of drunkards numbered one-fifth of all paupers. And the cold proof from these facts is that the liquot traffe breeds fifty-two per cent. Of the pauperism of Manchester. Is it probable that similar investigation in this country would show any less activity in beer and whisky as producing agents? Who says that saloons add nothing to the country?

Joseph Saulsbury, a ship-carpenter about the saloons add nothing to the country?

whishy as producing agents? Who says that saloons add nothing to the country?

Joseph Saulsbury, a ship-carpenter about sixty years of age, and a resident of Wheeling, W. Virginis, has not slept an hour at a time, nor more than ten hours in all, since January 1st. Otherwise he seems sound and healthy, and works every day at his trade. When these facts first became known his acquaintances doubted his statements, thinking that the matter was a dodge to gain notoriety. But when Joseph Saulsbury and his family persisted that such was the case, it was determined that two persons should watch with him every night after his work was done for five nights in succession. This was done, and it was found that he manifested no desire for sleep, spending the night reading and smoking, and going to his work in the morning apparently as fresh and invigorated as though he has just risen from a sound night's sleep. Since this test was made others have watched him closely, among them several physicians, who are at a loss to account for this remarkable phenomenon.

Eminent Chemists who have analyzed Dr. Price's

Empent Chemists who have analyzed Dr. Price's Cream Baking Powder use it now, and have used it for years in their own families in preference to any other, because they find it free from alum, ammonia or any burtful drug. That it is the most effective, the strongest, healthlest and most perfect fruit acid Baking Powder made.

A postal card (so beautifully written that it looks almost like copper plate) by the hand of our old friend, Geo. White, of Washington, D. C., now in the eighty-seventh year of his age, is just received. We quote from it as follows: "I am sick with nervous prostration and unfit for business. I am reduced to verge of the grave. Your course as editor of the RELIGIO-PHILOSOPHICAL JOURNAL IS approved by every honest inquirer after truth, and will succeed. Do with my MS. as you think for the best. This may be my last, and if truth is not sophistry and reason false, I am safe in my belief."

A mountebank by the name of Dr. Hiltz, is now exhibiting his stale tricks in Kansas, and with which he pretends to "expose" Spiritualism. Spiritualists should treat such exhibitions with silent contempt. The "Docis on his way now to California, and if Spiritualists do not patronize him "just out of curiosity," he will certainly starve on the way. No genuine medium ever advertises with flaming cuts, representing what the spirits propose to do.

Geraid Massey's lecture on "The Mystery

of Evil," the first of the course, was deliver-ed in the Church of the Unity, in Cleveland, O., on April 8th. The Cleveland News says that the audience was large and unusually appreciative.

Mr. A. Hamirton, in renewing his subscription, kindly inclosed \$2.50 for the poor fund. Mr. E. D. Hammond also sent \$2.00 for the same purpose. Who will be the next prompted in the same direction?

A careful Comparison of Dr. Price's Special Flavoring Extracts with other flavoring extracts in the market, will convice any person that for strength and delicacy of flavor, Dr. Price's is far superior. While the other flavorings have a disagreeable, turpenting taste and odor. Dr. Price's is as natural as the fruits from which they are made.

Thomas Hoghes M. P. will contribute to the May Century an important paper on "Trades-Unionism in England."

Elizabeth Sunart Phelps has written for the May St. Mcholas a short paper entitled "Supporting Her-lelf," which will be a concise statement of the obli-gations which she considers all girls are under to upport themselves, and of the means of doing so.

Two new serials will begin in the Mag St. Nicholas, one by Maurice Thompson, entitled "Marvin and his Boy Hunters," in which the author will endeavor to treat the question of guns for small boys; and the other, "The Scariet Tanager," by J. T. Trowbridge, story of the adventures of a young naturalist in his efforts to secure a specimen of this rare bird.

Henry James's new story, "Lady Bartarina," will be begun in the May Centure. The hero is a wealthy young American, who goes by the title of Doctor, though his "practice" is more a form of barting something to do in the world than a reality. The story concerns his courtship of the second, daughter of an Eoglish marquis, and also the domestic prob-lems growing out of their marriage.

Free! Cards and Chromos.

Free: I Cards and Chromos.

We will send free by mail a sample set of our large German, French, and American Chromo Cards, on tinted and gold grounds, with a price list of over 200 different designs, ou receipt of a stamp for postage. We will also send free by mail as samples, ten of our beautiful Chromos, ou receipt of ten cents to pay for packing and postage; also enclose a confidential propacking and postage; also enclose a confidential producing and postage; also enclose a confidential producing the confidence of the confide

Figures Won't Lie.

The figures Won't Lie.

The figures showing the enormous yearly sales of Kidney-Wort, demonstrate its value as a medicine beyond dispute. It is a purely vegetable compound of certain roots, leaves and berries known to have special value in Kidney troubles. Combined with these are remedies acting directly on the Liver and Bowels. It is because of this combined action that Kidney-Wort has proved such an unequalied remedy n all diseases of these organs.

Business Aotices.

DR. J. V. MANSFIRLD, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, \$3 and 12 c. Register your Letters.

HUDSON TUTTLE lectures on subjects perial general reform and the science of Spiritualis-tends funerals. Telegraphic address, Ceylon O. address, Berlin Heights, Ohlo.

SRAIRD LETTERS answered by R. W. Flint 1827 Broadway, N. Y. Terms: \$2 and three 3 postage examps. Money-refunded if not answe Send for explanatory circular.

Chronic constipation is the national curse of Au cans. Cure it with Ayer's Cathartic Pills.

Mis. Emma Hardinge-Britten will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Humphrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now inits fifteenth year, is brilliantly illustrated, replete with stories, positionely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

Spiritual Meetings in Brooklyn and New

The Brooklyn Spiritualist Society will hold services every smaley, commencing September 16th At 11 ford Avenues, J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free. WM. H. JOHNSON President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION 18R Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 8 and 7:50 r. M. bam J. Kipo, Superi Ladies Aid and Mu 2:30. Church S lef Fraternity, Wednesday at

orch Social every second and fourth Wednesday, in each h, at 8 P. M.

Fraternity for development of meetiums, every vening, at 8 o'clock, sharp. Mrs. T. B. Stryker,

Boorstay and Treasurer.

The Brookiny Spiritual Conference meets at Sweres Hall 804 Fulton Street, every Saturday evening at 8 of chock. Capp. J. Bords, Freedman; W. J. Cashing, Secretary and Treasurer.

The Brooking Spiritual Franciscy will no et at 16 Smiths St., two down from Fulton, in the hall of Uniod-for-Christias Work, every Thurnday evening, 8 y. M.

April y 4th. —Lecture by 19th Henry Kindia.

R. N. 1000113 President.

New York City Ladies Spiritualist Ald Society Wednesday, at 8 r. M., at 171 East 69th Street MRS. S. A. McCERTCHES

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be con-ucted by the Spiritual Light Seekers every Sonday at 3 M. In Lester's Academy, 619 W. Lake M. Locture in the resing at 7.4 m.

Saratoga Springs, N. Y.

The First Society of Solvitalists at Saratoga Springs, N.Y. will hold Meeting every Sonaliza afternoon and rescale the Supreme Court Rosen, Town Hail; also on the first Monday and Theoday securings of caga month, at which Monday and Theoday securings of caga month, at which Monday and Theoday securings of caga month, at which Monday and Theoday Solvitalist Court of the Court of t

Kansas City, Mo.

t Spiritual Society of Kansas City, Mo., meets every coing at 7:30 in Pythian Hall, corner 11th she et, Dr. E. O.Gracville, President; A. J. Coby,

MEN NANTED to travel and sell goods to dealers. #85 a South Monarch Nevelty Co., 174 W. 4th St., Clocinnati, O.

Good Pay for Agents. \$100 to \$200 per mo., made selling our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago, lilinois.

\$250 A MONTH. Ag'ts wanted. 90 best sell-ling articles to the world. Lashpier free-Address JAY Billunson, Detholt, Mich. AGENTS WANTED to sell DR. CHARR'S 2000 RECFFE BOOK. Sells at Sight. You double your money. Address Dr. Chars's Frinting Rose.

MRS. E. S. SILVERSTON.

Test, business, medical and psychometric medium. Normal and trance cialryoyant. Letters asswered by mail \$2.00 and

20 So. Ann Street, Chicago.



Corticelli Spool Silk.



Ask your Storekeeper for CORTL FILL SHIP



ing Pictures, will profit by sending for description of the AIR BRUSH, and Samples of Work, free application.

AIR BRUSH, and Samples of Work, free application.

AIR BRUSH MFG COMPAR.

No. 81. Nassay bitset, Rockford, Ilis

SARAH A. DANSKIN,

PHYSICIAN OF THE "NEW SCHOOL,"

Puptl of Dr. Benjamin Rush,

Office: 481 N. Gilmore St. Baltimore, Md.

During Siteen years that Man. Dankern has been the pupil of and medium for the spirit of Dr. Henl. Rush. Many cases roominged houseless likes been permanently cured through

of and measure pronounced hopeless like been permanents, her instrumentality, her instrumentality and clairvoyant. Heads the interior like is clairable, and clairvoyant. Heads the interior like is clairable, which is the clair claim of the claim of the

THE AMERICAN LUNG HEALER

- Prepared and Maguetteed by Mrs. Danskin.

is an unfailing remedy for all diseases of the Throat and Louge. Trackect.ak Consciention has been cared by it. Price \$2.00 per botts. Three bottles for \$5.00 Address SARAH A. DANKIN, Baitimore, Md. Pref. Office Money. Orders and remittances by express garable to the order of

VICK'S SEEDS!

If you are going to have a Garden this summer, feeds direct! Don't go to the grocer for have just time to get them from the "006 goods of gouse of America. All fresh and pure, or return may

and deduct the 10 cents from your remittance.

Wick's Seeds are the Best in the World! SEED POTATOES!

GREAT REDUCTION IN PRICES!

hicago Market. White Star, Beauty of Hebron, Zarly: te, Mammoth Fearl, White Elephant, Pride of Am ha's Prize, St Patrick, Bookester Favorite, Belle Burt dling, Duninore, \$2.50 per barrel; \$1.00 per bushe

setting peck.
Boston Market, and Early Ohio, \$5.00 per barrel; \$1.50 per bushel; \$0 cents per peck.
Vick's Improved Peachblow, and Early Gem, \$6.00 per bar-Fick's Ingerord Prochibion, and Early Gem, 86.00 per bar-lying Early Barly, the Karliest Potato known, price, \$2.00 repound; 5 pounds, \$7.00.

and deliver at freight and express offices at above JAMES VICK, Rochester, N. Y.

ROME, NOT BETHLEHEM, THE BIRTH PLACE OF JESUS!

ting Discionarm by the Pagan Friests of E set by the late M Faraday. Nevr, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOS CAL PUBLISHESS HOUSE, Chicago.

NATURE'S LAWS IN HUMAN LIFE:

An Exposition of Spiritualism.

Embracing the various opinions of Extremists, pro and con-together with the Author's Experience, by the Author of " Vital Magnetic Cure."

Price, \$1.50; postage, 10 cents

HOPE AND CONSOLATION

BEREAVED. CH EUGENE CROWELL, M. D.

PAMPHLETS

SAMUEL BOWLES.

EXPERIENCE OF SAMUEL BOWLES IN SPIRIT-LIFE;

July as below sels it from a Sprittal Standpolet. Pri

Postpaid, 20 cents.
Withpaid, 20 cents.
Withpaid, 20 cents.
WITHASTS IN SPIRIT-LIFE; and Resent Experience Senset Bowler in the first Pres Spheres. Also, a t

ATER PAPERS. A Cupple Surgia, Bourlie. Print 10 cents.
EVERNEUSES OF SAMUEL BOWLES IN STREET-LIFE.
etth Supplement. Written through the Mediumshap of Carrie E. S. Twing. Prince 25 cents.
For mair, wastessie and retain by the Emissio-Famingsorph WANTED AGENTS at once to sell the authentic and complete life of WENDALL PHILLIPS, by Geo. Low-ell Austin The people are waiting for it. B. B. BUSSELL, Polithier, Boston, Man.

BEE KEEPERS' GUIDE EXAMINATIONS

MRS. C. M. MORRISON'S

Keiled Bart as firmerly.

FOR medical diagnosis by letter, enclose lock of hair and
cone dollar. Give the age and sex. Terms for magnetized
results are set with the diagnosis. Address P. O. Bot
2519; Botton, Mass., H. B. WILLPOX, Sec. PATENTS of Patents, Persons and ad



New Tacoma. WASHINGTON TERRITORY. ern terminus on the Pacific Coast of the great trantal Northern Pacific Hallroad, and

The Future Metropolis of the Pacific Northwest.

A judicious place of investment. Money loaned reachly per cent and 1½ per cent, per munth, fection 2361 dode of Washington Territory asay. "An prace of link greed upon by parties to a contract, specifying the same writing, shall be yails and rejeat." Internation cheerities to those who will enclose a cents for reply. Add LLIENC MASSYN, Real Exted Broker, New Tacoms, W.

SYNOPSIS

THE BOOK OF LIFE.

SIDARTHA.
of the articles recently published in the

JORNAL with eight engravings.
Sent post paid for 10 cents. Address
M. A. SIDAICHA, Boom 18, Tribune Building, Chicago 11.

LIQUID COTTAGE COLORS

A grouine Ready Mixed Paint in 60 beaut states. They are made of the Purest Mater Lead, we use to Jopin or statement promain the Elec, and 41d fashioned Kernell Combined with such other Ready Combined with a such other Ready Combin

CHICAGO WHITE LEAD & OIL COMP'Y,

Manufactohers and Jobbers of PAINTS AND PAINTERS' MATERIALS. 19, 51, 53, 55 and 57 Green St., cer. Fulton, CHICAGO, ILL. 43 Send for Greuiar and Prices.

VITAL MAGNETISM THE LIFE FOUNTAIN

By E. D. BABBITT. Being an answer to Dr. Brown-Sequard, the mi elended, etc. Price, 25 cents.

N. R.—Those buying the Health Manual will not need this little Volume, as it is incorporated in the former. For sale, wholesale and retail, by the RELIGIO PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

OAHSPE THE NEW BIBLE,

JEHOVIH

Angel Ambassadors

HISTORY OF THE EARTH AND HER HEAVENS FOR TWENTY-FOUR THOUSAND YEARS.

automatically through the hand of an elderly man of New York.) of New York.)

Not to suppliant the old fittles is this. It is a new one, and yelates to the heavenly kingdoms of our forefathers. Nor does It dictate nor command, may more, it shows:jou how to make littles of your own. It theckes you to attain angletic gift, reveals the occupations and resurrections of juggest into other worlds, that makes the part hillory of the sertin as an Albertz still. Price E. 20, pp. 900 yound in sheepatin, Library still, Price E. 20.

Quarto, large size, pp. 900; bound to sheepskin in: Price \$7.50, sholesale and retail, by the RELISTO-PETLOPETOS HING HOUSE, Chicago.

. THIRD EDITION. BIBLE MYTHS,

AND THEIR

Parallels in Other Religions.

eing a Comparison of the Gid and New Testament MyG and Miracies with those of Heathen Nations of Antiqu IV, Considering also their Origin and Meaning. Wit numerous National Company of the Company of th

Dismerous Historians of the mother with which the oldert of this work is to beint out the myths with which the fold and New Testament also under to show that they were held in common with other nationly; and then trace them to their wrident origin and explaint their enganting.

It has long been acknowledged by the most eminest libbids students that the Heterew Scripture contain a large mythical element; but, so far de we know, the present is the first complete and choice yathery to trace these mything the first complete and choice yathery to trace these mything they source, and accertain their original alumination.

others, are some controlled to the relation of the desired that shows the research for the origin of the document of the fourth of the fourth of the fourth of the results of a real consist of the Christian perfettives are nowhere the so according are now made in the work before as a "-N". F. Sec. 19.

1 Vol. Royal 8vo. Cloth. About 600 Pages PRICE, \$3.00, Postpaid.

olessie and retail, by the RELL no Hotez, Chicago, SYNOPSIS

COMPLETE WORKS

WILLIAM DENTON,

THE GEOLOGIST. Post on Ther cent, extra. If sout by Ex-

Our Planet, Its Past and Future, Soul of Things; or Paychometric E 10 10 10

Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

The Golden Side. BY MRS. M. A. KIDDER.

There may be a rest in the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would make it.
To the sunny soul, that is full of hope,
And whose beautiful trust ne'er falleth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life, Which we pass in our idle pleasure, That is richer far than the jeweler's crown, Of the miner's hearded treasure. It may've the love of a little child, Or a webbar's prayer to heaven;

Better to weave, in the web of life,
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate, minute threads
Of our curious lires asunder,
And then blame Heaven for the tangled ends,
And sit, and grieve, and wonder.

A Dying Boy's Story.

A bying Hoy's Story.

A youthful soldier had a presentiment that he should die on a certain day of the year, because it was the anniversary of the drowning of his sister. He was taken sick, and as the day drew near he grew rapidly worse. The doctor and nurse pool-pooled his fears as absurd, but he said all the same he should die on a certain night. The day came and he was very low. Aboult 8 o'clock he called a comirade to his becisioe and said:

"It is almost time, Billy. Good-by. In an hour I shall be with my sister, and we will be looking at our mother,"

"Nonsense," said his comrade, "if you were with your dead sister how could you be looking at your mother, who is living and well?"

"It's a strange story," be said, feebly, "but if you don't mind it I will tell it to you; it will make the time shorter."

"Nonsense," said his comrade, "if you were with your dead salver how could you be looking at your mother, who is living and well?"

"It's a strange story," he said, feebly, "but if you don't mind it! will tell it to you; it will make the time shorter."

"It was three years ago my sister Jegsie was drowed at nine o'clock at night. She was engaged to be married, and on her birthday, three months before her wedding, mother gave us all a party. On the evening of that party mother cried bitterly because it was the last birthday abe would have sister with us. My sister ran to her, and, throwing her arms about mother's neck, said:

"Never mind, dear mother, I will be with you always on my birthday, whether dead or alive." It was a rash speech, and our good folks shook their heads gravely, for they did not like it.

"We are Societ people, you know, and very superstitious. People said Jessie had bound heryelf body and soul." He paused, exhausted, and, having rested a little, proceeded more slowly: "My sister yas murriel and she and her husband went away to lire. In a few months we heard she had been drowned while crossing a swollen stream in a buggy with her husband. It was a bitter blow to all of us. Mother freiled a good deal, and father, aithogh he said nothing, looked old and haggard, and we all knew he was grieving his heart for sister. The anniversary of sister's birthday drew neur, and mother freiled more than ever and father looked older and older. The night came, and we knew sister would keep her promise and be there. We sait in the room, waiting for the first sound of her footeleps. I heard her first coming up the walk, and the water was running from her garments. She came to the open window and looked it. It wis only for a moment, and then she was gone, and we knew we should see her no more for a year. Last year she came again, and to-night she will come to our old home and look in at the window, and mother will be watching for her." He closed his eyes and lay still for so long his comrade thought he was dead

Dr. Henry Slade at Nashville, Tenn.

Dr. Henry Slade at Nashville, Tenn.

To the Ellist of the Religio-Philosophical Journal:

Dr. Henry Slade has just completed a two weeks' engagement at Nashville, Tennessee. In this city of churches and colleges, the people are just as firmly set in their prejudices, doubts and skepticism, in regard to the possibility of spirits returning to earth with power to make themselves known in a way to be recognized by friends, as the rocks upon which it stands. But all who have the moral courage to with stands. But all who have the moral courage to with stand and manity face, soon discard every doubt, and depart from his presence thoroughly convinced that he is all the world claims him to be. Such external manifestations as take place. In his presence, proclaim the necessity of securing harmonious happiness as we advance along the rugged path of human life, so long trodden by the footsteps of the advancing ages. At the very threshold, every doubt is shattered, and this in the full blaze of the noonday sun. How gloriously sublime all such manifestations of spirit power, and how completely they dispress those dark dedusions so failal to spiritual progression. Hence Dr. Slade has no need to fear the frowns of skepticism, or court its smiles, for well does he know that it must not only acknowledge the truth of his phenomena, but come into perfect sympathy with the intellectual freedom that ever embodies all that transpires through his wonderful mediumelip.

As a lecture, Dr. Slade is rapidly advancing to the

Screen with sumon it is measured with the course you mility.

The writer is in full accord with the course you are pursuing, and hopes you will never relinquish your pen of leave the baitle-field of spirit reform, until the last sneaking impostor, who has the nudacity to confront an enlightened bumanity with or her spiritual merchandise, has been driven from the field, or buried beneath the frowns of an insuliced humanity.

d humanity. Memphis, Tenn. D. M. McPalli, M. D. Prof. Swing's Sermon.

Prof. Swing's Sermon.

To the Editor of the Religio-Philosophical Journals
Allow me to express my Joyful gratilinde for the
most excellent sermon by Rev. David Swing, published in your issue of the 15th uit. A debt of the
highest regard is due to you for the enterprise that
leads you into the pathway of such "divine light,
as comes from the." Delty" through such mediums
as Prof. Swing. I can truly say that my cup of Joy
is full as I take in his beautiful words of wisdom.
The Spirit-world is reaching out its hands to scatter
our darkness. Let us lift up our hearts in prajes to
God for his love manifested in revealing to his servant things shortly to take place in the sellightenment of the world.

S. D. BOWKER, M. D.

J. M. Friedly, of Bethany, Mo., writes: We are few in number here, but strong in the faith. We are developing several mediums; some for healing the side; others see, describe spirits and talk. We feel in need of a good trance or inspirational lecturer.

The cholers has appeared in Cochin China. Pre-autions against its spreading are being taken.

4 .

L. B. S.

Her Report of the Anniversary Exer-cises of the New York Alliance.

A meeting of the Alliance was held on the evening of Sunday, the 20th, in commenoration of the 20th Anniversary of Modern Spiritualism. Instrumental and vocal music added like persuasive eloquence to the general harmony. The Board of Directors occupied the platform, and each had a good word to speak concerning the subject which was before the meeting. The President, Judge Cross, reviewed some circumstances in the early history of the Fox gittis, showing how their spirit friends persevered that there was no froud connected with the rappings, which were so freely heard by persons in their company. Mr. Conpany, Group former of Judge Cross, Mr. Maynard read one of the invocations given through Mrs. Conant, purporting to come from Starr King, which was juspiring in its devotional spirit and very aggropriate. What a lastitutions have you founded." The trust was present, and resolved the subject of the subject was the subject which was juspiring in its devotional spirit and very aggropriate. What a lastitutions have you founded." The trust instead, to collighten the whird, than the early Christians did in slight hundred. To be sure, we must take into account the difference in the time of birth of each religion, but after all, it will be seen that we have not been idle.

Mrs. Mary Abby Newton took up a thought which was thrown out at a previous meeting, and not fully disposed of. She feared from the light way in which the "lake of fire and brimstone" was dismissed by said speaker, that some would conclude that Spiritualists, was a sure and the sure of the surface of the surface

Celebrating the Thirty-sixth Annicersary of the Modern Bellef-Addresses, Poems, etc., Before a Full House.

Modern Better—Addresses, I token, the American Modern Spiritualism had a grand rally in the Court of Appeals room. Town Hall, where their regular meetings are held. It was one of Mrs. Brigham's regular appointments to lecture and, failing upon the anniversary of the day, thirty-six, years ago, when at Hydesville, Vt., it is claimed the manifestations of the denizens of the Spirit-world were first observed and translated, it was made an occasion of extraordinary interest by the gathering, and the exercises, lasted from 7:30 until 10 oclock p. M.

The bar of the Court of Appeals room was decked with flowers and plants, a local orchestra was in attendance, and the room was crowded to its 'utmost capacity with the believers and spectators who came to laten to the exercises.

Soon after the opening a short address and poem were delivered by Peter Thompson, who was followed by a lengthy address by Henry J. Horn, the President of the Society. Then the hymn, "Watchman, tell us of the Night," was sung, and Mrs. Brigham took for her theme a reply to the question implied in the sentiment of the first line of the hymn, She stated that all is well, and then gare a brief historical account of the first discovery of Intelligence proceeding from the raps at Hydesville, and of the variety of information gathered from spirit sources, Mrs. J. H. Barton recited "Billy's Rose" and W. B. Mills gave an exhibition of his powers as a seer, naming some twenty or thirty spirits who were present, some of them from Vermont and elsewhere.

As. Pease spoke some ten or fifteen minutés upon the content and the decent and the content an

after. A. S. Pease spoke some ten or fifteen minutes upon the progress and spread of Spiritualism, and the effect that a knowledge of the certainty of a continued existence was having upon the human race.

The meeting was opened and closed with the usual religious observances. It was probably the largest and most enthulastic congregation of Spiritualists ever collected in this county.—Journal, Saraloga Springs, N. Y.

Dr. Henry Slade.

Yesterday evening, at the conclusion of Dr. Slade's lecture, a remark was made from the audience by Rev. Dr. Slweeny of the Christian church, addressed to Dr. Slade, seemingly latended to cast a reflection on that worthy gentleman, who should at least be entitled to all honor and respect, on account of his on that worthy gentleman, who should at least be entitled to all honor and respect, on account of his successful and fame as a medium and honorable gentleman. The Scimitar does not think that an effort, on the part of a minister to "guy "a fellow minister to "Guy and the summary of th A Dream Forgotten and Remembered

To the Editor of the Religio-Philosophical Journals

On one occasion Mrs. S.—ff., of this city, an accomplished and amiable lady, a devout member of
the Episcopal church and thy next door neighbor for
grars, called me into her parior to see a beautiful slik
banner she was working in slik for the use of a class
on Easter. After a few words in reference to the
design of it, the lady said, substantially:

"Bo you know that years ago I dreamed of making this banner, and that I dreamed of having a dif-ference of opinion with my husband about the making of the letter B here? Well, I did. I had forgotten all about the dream until in needle-working the
slite, I came to the fl., and he and I talked of the
proper manner of joining the ends of the curres to
the upright stem. Then, all at once, my dream came
to me—the making of the banner, the difference with
my husband about the letter,—all came as plain as
could be."

proper manner of joining the enas or the curres to the upright stem. Then, all at once, my dream came to me—the making of the banner, the difference with my husband about the letter,—all came as plain as could be."

I assured her it was odd, and quietly said: "Perhaps you only thought that you dreamed of making the banner."

"Oh! no; I am quite certain I dreamed it," said she. I know the lady so well that I am ready to say that elither falsehood or mistake is impossible. She knew not that, in my heavy affiltion, I have for the past year been making an attempt to ascertain more fully the facis which prove beyond all doubt our immortality. I hence remarked to her that I had been pretty well assured of many very strange things; that the most excellent sopple in the world had told me similar things, even to affirming that they had seen, talked with and felt spirits, and that to be mistaken about it they declared to be impossible.

The lady then looked at me, and her lips trembled with, emotion. No word out this subject had ever passed between us; both of us are members of orthodox churches in good standing. I saw she was agitated and destred to speak, and I engouraged her to proceed, and she did so (the tears rolling from her eyes, and from mine too), as follows:

"Excuse me. I have often wished to tell you something, but feared to increase your heavy sorrows, and I would speak of it now if you wish to hear it."

I assured her I should, and she proceeded:

"Buring the illness of your wife I had my books of devotion in my room, and often and fervently prayed much on the day, high the early night of which from my window I heard the sobs of grief that told me all was over. We wept also. After retiring to bed I lay thinking over the cammity to your home in the loss of so noble a wife and mother. As I lay thus, I became aware that there were persons present in the room, though I could see no one. I soon knew that there were two, and that both were spirits. I soon knew also that one was your wife so recently gone hence,

Signal Telegraphing.

Signal Telegraphing.

To the Editor of the Religio Philosophical Journal
Since the day that rapplings were first heard at Hydewille, I have been a Spiritunies, with my banner hanging on the outer wall. I do not claim to be a medium but I have seen with other eyes and heard with other ears. I have had intelligent communications from an unseen source. More than twenty rears ago I was impressed with the thought of popularizing Signal Telegraphing. The idea came twenty rears ago I was impressed with the thought of popularizing Signal Telegraphing. The idea came to star. It has been with me during all these years. If I would put It away for a time, It would return with renewed force. The hints we receive from our spitit friends are not aiways well defined; it is only safe to be guided by them wheng they are in accord with our better judgment. I found it necessary in order to popularize Signal Telegraphing, to invent so new codes for the thing was not possible with any of the systems then in use. Chambers, in his Encyclopedia, says: "There is probably no department in practical science, in which progress has been slower; and every so-called system of signals has been distinctly without any system whatever." I have invented a new code, in which the leading idea has been to simplify it so as to be readily understood and practiced, even by children. It has been pronounced by those competent to judge, to be superior to anything now in use.

For the purpose of experimenting I have purchased the summit of Mi. Pisgah, a spir of the Appaiachian range, twenty-five-bundred feet above tide water, the highest point in the State of Pennsylvania, overlooking a vast area of densely populated country. I have built a tower, and fully tested every principle involved, and I have no doubt flat, when once demonstrated, it will be found of a great utility as the telegraph or the telephone. I now what to place an electric light on the tower, but am short of funds. Now, if Spiritualists want to answer the question so often asked, "If it is

New York Independent-A Shadoy of the Dark Ages.

In the Sunday School column of the New York
Independent is the following piece of pibus impudence

In the Sunday School column of the New York Independent is the following piece of phus impudence and nonsense:

"Saul went to battle from consulting a witch. Probably there can hardly be any more useless, if nof profane, act be done than seriously to consult fortune tellers, or spiritual mediums. They are frauda and villains, and are to be let alone. God knows the future, and mediums and fortune-tellers do not. They only meke a living by deceiving silly people. When Saul's sine accode in his defeat the heathen co-joiced in their idole temples. When we do what is wrong and suffer for it we may expect to give pleasure to all the worthless elements of society."

A few years ago William Lloyd darrison was a frequent and welcome contributor to the columns of the Independent. I know, from his own lips, that he "seriously" consulted "spiritual mediums," and devotedly believed in spirit communications. Was he one of the "silly peoplet." Did that pure hearted and noble reductions, of whom Whittier, in a noble poem read at his funeral, spoke of as among "God's white angelay" give "pleasure to all the worthless elements of society." Or has he Ladependent, after doing much good work, taken a step back into the dark ages?

In Detense of Theosophy.

From time to time I have read the sturs and innuenced that have been cast on our beloved and revered Masters, the holy Mahamas or living adepts in the occult sciences in India, and have heretofore kept silent, hoping that some far worthler Theosophical pour ham mine would answer these attacks. But it is not always when to keep silent, and so I have taken up the cudget on behalf of Theosophy and in their defense; knowing full well that the adepts do not need it, but I desire to set the impartial public right about them and Theosophy, as far as I can, as an humble member of said society. I have as proof palpable of their existence and the wondrous powers they possess, as I have of my own existence, and whose powers as far transcend those of any medium, as the light of the sun does that of a tallow candle: and my experience with the mediums of this country has not been slight.

Compare the lives led by these great sonis, with the public and private life of most of our public mediums; they would not bear comparison for a moment. The lives of the adepts are asspiritual and unselfish as it is possible for mortal man to live, while, I am sorry to say, the lives of most of our public and private mediums, with a few oright exceptions, will bear no close Stuting at all: Have the writers, who have attacked Theosophy and its teachers, the adepts, ever been in combangication with them? Have they ited the life necessar? To communicate with them? In fact, have they ever bely to prove their existence as I have, and the powers they sometimes exhibit? When they do this, perhaps; they, will not write as gilbly as they do now about something they do not understand one ever lowed prove their existence, and given public testimony to that effect.

I quote now from "Hinds on Esoteric Theosophy."

The adepts are wholly unlike any meddiums I have ever heard of. To-day one traveling is India meets you in the flesh; a few months later, when he is in Germany, Kashmir or Thiebe, the suddealy appears beside you in a closed room, in his astra

A Prominent Spiritualist Passes to Spirit-Life. A. B. French Officiates at the Funeral, Amisted by

To the Editor of the liethrio Philosophical Journal:

On the 25th of March, Mr. E. Clapp, an old and wealthy Spiritualist, passed to the higher life from his home in Mansfield, Ohlo. His foneral services were so varied and fraternal, that we cannot resist the impulse to give them to the readers of the Journal All. It had long been his expressed wish that Mr. As B. Freuch should deliver his funeral address, and he was accordingly called by telegraph from this city to attend the funeral at Mansfield on the 28th hit. The daughters of the decased are members of the Congregational Church, and its pastor, Rev. Rassell, was also invited to attend. At the appointed hour the house, yard and street were filled with relatives and citizens, who came to pay their respects to the worthy citizen and Spiritualist, whom death had "called up higher." Bev. Knapp, of the Methodist church, was also present, and Mr. French and Rev. Russell invited him to participate in the service, the order of which was as follows: Rev. Russell revent of the same and fervent invocation. The choir then sang a hymn, and Rev. Russell announced that Mr. French would deliver the funeral address. Mr. French spoke some thirty minutes in his touching and eloquent manner, so familiar to those who have heard him upon funeral occasions. He referred to the every Piesent fact of death—the universality of his empire, and the mutable character of all external things. He also referred to the anxiety of the human race to know what lies hidden from us all in the secrets of Death's 10-morrow, and also pointed out the outward and intuitive evidence which nature offers in favor of the soul's immortality. Referring to the deceased, Mr. French said that his evidence of a future life was more than belief or a dim and undefined intuition. Mr. Clapp had talked with his friends on the other side many times, and that experience was a living reality in his consciousness; hence death had no sting to him, and he had gone cheerfully to a world with which he was not wholly unfamil

much to be deplored as that which underson in measure the possible in this world by its own limited in experience.

After Mr. French's address, Rev. Russell read a brist memorandum of the life of the deceased, and spoke in the kindilect terms of his worth as a man and his belief as a Spritualist. At the close of Rev. Russell's remarks, Rev. Knapp said that he fell to fraternize with all me who believed in God and had faith in men. He believed our kindred in heaven did sympathize and commune with their kindred on earth, and that this thought had been with the Christian Church in past ages. He also spoke highly of the deceased, and the pleasant evening he had spent at his anniversary a few weeks before.

After another hymn by the choir, the Independent Order of Odd Fellows took charge of the burial according to the usages of the order. Rev. Russell, Rev. Knapp and Mr. Freuch parted with the most fraterns; salutations, and the audience retired after listening to Congregationalist, Methodist and Spiritualist, Eack-one paid a tribute of respect to a noble Spiritualist, Eack-one paid a tribute of respect to a noble Spiritualist, and ealogized the spiritual philosophy. Surely the good time is coming—cannot be far off—and when Spiritualists, stripped of its frauds and fanalicism is presented, the world will be ready to receive it.

Chlcago, Ill.

Chleago, Ill.

Sealed Letters. To the Editor of the Beligio Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

I noticed a communication in a recent number of the Journat, from a correspondent in Wisconsin, in which he states that it is a well known fact that a calirroyant can read scaled letters, and clies the case of a triend of his who sent a letter to R. W. Film. 1871 Broadway, New York, who returned it because there were no names given. Names being given, the letter was answered in "Wordel words!!" Loo, sent a scaled letter to R. W. Filmi, and got a pertinent answer to every question asked. It was securely scaled and stitched all around the flap of the envelope, on a sewing machine, sixteen editches to the inch. I have offered \$100 to any one who can read, unopened, the letter I cent to Filmi. Do you think, Mr. Editor, that I shall have to pay over the \$2100 scon? I would be giad to hear from you, or any one who can impart information on the subject. I have been a constant reader of the Jüüssal. for the past ten year, and like it more and more each year. You can count on me as a life subscriber, provided the paper maintains is present excellence.

Alaska, Mich.

Notes and Extracts.

Youth sucks the sugar-coating and old age chews the bitter pill of life. A twice-convicted felon has been chosen Speaker of the Queenslaud Parliament.

The Salvation Army, with two weeks effort, have escued over 300 brands from the burning at Schen-

A twice-convicted felon has been chosen Speaker of the Queenishall Parliament.

The Sairation Army, with two weeks effort, have rescued-over 300 brands from the burning at Schenectady.

The Post Office Department uses every year \$80,000 worth of wrapping twine and \$11,000 worth of wrapping twine and \$11,000 worth of mk for stamping and cancelling letters.

Susan B. Anthony denies that she owns a dog, and says the report that she pets a poudle is the meanest thing the newspapers ever said about her.

Miss Fannie Cartis, the Stratford, Conn. lady cured of years of rheumatic helplesaness by faith and prayer, is golgg to open her house to the afflicted as a prayer house.

Dr. Johnson once dreamed that he was worsted in an argument, and the chaprin awoke him. He was much disturbed until calmed by the reflection that he had himself furnished both sides of the argument. Alfred Chadwick yoked his wife to a plow with a steer, for which Judge Jameson, of Detroit, gave her a divorce. He insisted that he only followed the general usage among the market gardeners of Western Canada.

Miss Mand Slewart, who has been playing the part of the blind girl in "Young Mrs. Winthrop," is liable to be a blind girl in fact. Being very sensitive and impressible the simulated condition became real, and she is now under the care of an oculist.

Prof. Miles claims that he can ranke washed wool weigh more than unwashed. Wash the sheep, put them in a warm stable, and keep them over night, and there will oil enough exude from the sheep into the wool to weigh more than the dirt.

The light gleaming at night from the cracks of a family tomb in a Profidence centerer, gave rise to stracge thoughts until it was found that a tramp had adopted the place as a home and ate and slept in the cosy and peaceful abode.

At Anburn, N. Y., some boys, for sport, hung their dogs, left them suspended for fifteen minutes, and then buried them under two feet of earth. When the lads returned from school they were surprised to find the dogs alive and on hand to rece

that will make yok how! And you have to gather it too. If you don't, it gathers you in, and one is a great deal worse than the other.

It is reported by a recent traveler that when the Indians of Chili desire rain they plant a sacred tree into which a sorcerer climbs to pray while the others dance around and how!. Then they all get drunk. If it does not rain they get drunk again and remain drinking until they fetch a shower.

The late Bishop Bloomfield preserved his passion for bon mots to the last. During his illness he inquired what had been the subjects of his two Archdeacons' charges, and was told that the one was on the art of making sermons and the fine other on churchyards. "Oh, I see," said the Bishop. "Composition and decomposition."

The Independent has been counting up Mr. Vanderbill's wealth, and foots up a grand total of \$201, 332,413. His lpcome would amount to \$12,000,000 a year, without any effort on his part. Besides this, he calculates to make \$2,000,000 get year by fortunate sales. The Independent relationship is the said of the same and the died in the sun, are superior to those that are dried in any other mane or that are canned. They regard this fact as of great importance to the whole State. It enables every minute in the sun, are superior to those that are dried in any other manes and however small the product of his orchards, to dry his own fruit for market, and makes him independent of the canning factories. It is also stated that fruit can be prepared in this manner more cheaply than in any other, that its weight is better preserved, and that it is of supperfor flavor.

The Christian Register thus compliments Rev-Joseph Cook:

The Christian Register thus compliments Ber-

The Christian Register thus compliments RerJoseph Cook:

The ancients had their oracles. There were twenty-two, it is said, for the consultation of Apollo, the
most important of which was at Delphi, where
Pythia delivered her vague responses over a chasm
from which intoxicating vapors arose. Then, we
must not forget the oracle at Dodona, where responses were given by the movement of leaves and
the noise of brazen vessela. Does any one sigh for
these ancient days? Have we not an oracle as infallible as any in the past? May not the secker after
truth be muddled by the fumes from the great pil?
Have we not in Boston the noise of the brazen vessel every Monda) noon, and the noise of a "milfillon" rustling leaves transmitting from week to
week the record of its sonorous vibrations? Does
any one wish to know why the moor was made of
green cheese, or why Noah's Ark was made smaller
than the vast number of animals that enhered it?
Does some inquistive reader fail to sleep nights-because be cannot solve the riddle of Cain's wife? Does
the problem of original sin perplex yoû? Do you
wish to know what happened in the councils of
eternity before the world began, and what is going
to take place millions of years after it has ended?
Why suffer any longer this moneuphus and harrowning curiosity? Write your questignes on a gostal
card, and send them to the Dodops Monday Lectureship. But, alast we are told that the oracular responses are closed for the season. The brazen vessel will not sound, no ptenfographic pencil will catch
its vibrathess, and the leaves of the great oak will
not rustle with verbathir reports. The sceptre of infailibility is to be laid down for the summer vacation. What is to become of the world in the mean
time?

A. Buillens of Chicopee, Mass, writes: I am
well pleased with the Jouryai, as, writes: I am
well pleased with the Jouryai, as, writes: I am

A. Bullens of Chicopee, Mass., writes: I am well pleased with the JOURNAL as a fearless advocate for truth and honesty, and the interest it takes in advertising and denouncing all transdulent persons calling themselves mediums. Your position as set forth in the JOURNAL of March 22nd, should be the sentiments of all true Spiritualists. Every Spiritualist who wishes to have our beautifd philosophy progress and become more influential, should subscribe for the JOURNAL. Your editorials and Giles B. Stebbins articles are worth more than the price of the paper every week. I hope to see you at Lake Pleasant this season.

A. St. Louis, Mo. correspondent, writes: Mrs. Mil-

Pleasant this season.

A.St. Louis, Mo., correspondent, writes: Mrs. Miler has had rooms foil every night, and has made money and given general satisfaction. I think she is an honest medium, and would give better demonstrations under suitable conditions. She admits all who pay their dollar, drunk or sober, numbering from fifteen to forty, and I am satisfied that bad or trifling spirits are attracted to har scances, and represent themselves as friends of visitors, when they are in reality impostors.

G. H. Herooks, the lecture, writes as follows:

resent themselves as friends of visitors, when they are in reality impostors.

G. H. Herookes, the lecturer, writes as follows from Wellswille, Kansas: Your paper grows better and bestier; and best of all, I find many throughout the country who are with you in your endeavor to give the true and pure principles of Spiritualism. I am with you heart and soul, and will aid you all I can, but am not the best of cauvassers.

A Fasmouse Religiouse Brigmand. Ciprian La Gala, the frectous and desperate brigand who has been chained to a massive stone wall on the island of Elba for a number of years, is dead. He had been proven guilty of fifty murders and numerous robberies. He was once a dashing and prominent officer of militia, but the life was too quiet for him, so he took to the road. In 1800 he was chosen chief of a band of 700 unlefactors, whom he ruled with an iron hand and made lots of money. He wore a long black beard, and pretended to be very religious, attended mass and confession whenever his duties permitted. When convicted of so many murders and other helious crimes he was doomed to death, but a warning from his followers induced the authorities to postpone the execution from year to year, until at last death relieved them of what had proven to be a large white elephant.

For the Religio Philosophical Journal Walting.

BY ELIZABETH OAKES SMITH.

Messeums that o'er my senses steal
The aweet aromas of a sphere,
Where amaranth and asphodel
And roses glow, more bright than here.
The hinges of the golden gate
Silde backward in their silvery groove,
And I by crysicl waters wait,
As waits athirst the weary dove.

I ask nor figs, nor grapes, nor store
Of mellow apples, nor a draught
Of nectar from supernal shore
Where Angel-lips have only quaffedknow that somewhere in all space
Wave frouded palm-trees to and fro,
Where I some time shall find a place,
And thus I seek no more to know.

Dr. Slade in Nashville, Tenn.

It appears from The World, a paper published there, that a lady called upon the Doctor, and wrote the name of a brother who has been dead several years. She so concealed the name and the written question that it seemed impossible for him to see it. The reporter certainly did not. The name of the deceased had never been mentioned in the presence of the medium; he lived and died in a distant State, the brother of the questioner, who is a married lady. Soon the response came:

"Yes—I can. I was sitting in the window, and falling asleep, lost my balance, and never knew how I died."

To this the institute of the contract of the contrac

falling asleep, lost my banance, and never signed. The answer to the question was strictly pertinent and satisfactorily responsive. The family of the dear one had never known (the remains were so mangled in the fall) whether he had been murdered and the body thrown from the window, or whether the fall was purely accidental or sudden, or whether (ast the reply announced) he had taken a seat in a found story window that August night in 1879, and had fallen is the pavement below in unconscious slumber.

ber. The reporter then proposed a question to one who died in Virginia in 1862, one of the first who died in behalf of the Confederacy. The response was in every respect as pertinent and remarkable as in the case above fully set forth.—The World, Nashville, Tend.

case above fully set forth.—The world, Sasawine, Tenn.

A Touching Incident. A singular exhibition of fidelity on the part of a house dog was witnessed in Stapleton, S. L. recently. At 3 b'clock on Tuesday morning of last week Mrs. Walter Odeli, wife of a tradesman in that village, died. A Scotch terrier, fanned Fido, had been a pet with Mrs. Odeli for the past twelve pears. During the two months that Mrs. Odeli was sick Fido remained continually beside her bed. After her death the dog persisted in lying beside the coffin, and followed the casket to the hearse. When the funeral cortege reached the grave Fido was there, having followed the bearse, and watched the interment of his mistress's remains. After the funeral Fido returned home and took up his position beside the bed that had been occupied by Mrs. Odell. The dog from that time refused to eat and gradually grew weaki and ways widently irritated at any efforts to disturb or-feed him. At times the animal moaned in a low tone. Two days agreed to Mrs. Odell and had been thrown out of doors. These he carried to his self-assigned post, near the bed, and placing them on the floor laid his paws and head across them. In this position the dog remained several hours. During Monday night Fido roused the household by his whining, and Mr. Odell, who was also very much attached to the animal, went to the room where the dog was. It was apparent that the animal was in great distress, and at 3 o'clock on Tuesday morning, exactly one week to an hour after Mrs. Odell's death, Fido auddenly cassed his whining, looked to, rose to his feel, barked quickly and wagged his hall as if pleased, then Instantly dropped his nose on his late mistress's shoes and died.—Nex Fork Herold.

A Chinese Rotlon. The Chinese, so far as can be learned from history, are the oldest nation on

his nose on his late mistress's shoes and died.—New York Herald.

A Chinese Notion. The Chinese, so far as can be learned from history, are the oldest nation on the earth. They are, to us of extreme, modern ideas, a strange people, and some of their ways and fancies are not to be explained. The most painstaking scholars and antiquarians appear to have failed, in many particulars, to discover the motives that actuate the individuals of this prehistoric race. Yet, doubtless, the ceremonies that we see them going through in mining camps on the Pacific coast are all, to them, as full of meaning as the rites of modern religion are to the believers in Caristianity. The Chinese, in some respects, are now unlike the army of the orthodox in the church militant, who believe in a personal life of the present human frame in the world beyond. The Chinese custom of decapitating their enemies alsn in war is explained by the statement that they believe that the appearance of a person in the Spirit-world without a head is prima-facte widence of having committed some crime, and punishment is awarded accordingly. Hence, the horrible mutilation which took place on the evacuation of Shanghai by the Taipings, when the imperial officers gave orders for the decapitation of every rebel body; and even their punishment bereafter. Hence, also, the anxiety displayed by the friends of officers who lot their heads during the rebellion to recover them and attich them on to the bodies again, as much as CISS having been paid by the officers of the imperial army for the head of a friend,—Euroka (New.) Sendance

tinel.

Dying Large but Young. Joseph Brice at 26 was 7 feet high, and died, before he could grow any longer. Henry Blackner was 7 feet 4 inches, and nipped in the bud 80 to speak. The Yorkshire giant died at 20, 7 feet 8 inches in height, and the Norfolk ident was ten years older at his death. The Saxon giant, 8 feet tail, lived to be 60, but the French giant was only 25. The Russian, 8 feet 5 inches, found an early grave. The Irish giant was only 29 when he filled his coffin, 8 feet 4 inches in length, inside measmight be cited, but these must suffice, and they are enough to show that though occasionally—like 0g, the King of Baahan, who, according to Moses, was 15 feet 9 inches in length, and who is said to have lived 3,000 years—these predigious folk may attain to such a length of years, as their length of ilmb might seem to justify, the rule is for the over-sized to be under age—London Telegraph.

Old Rags. bome years ago, Mr. Pepper creat-

under age—London Telegraph.

Old Rags. Some years ago, Mr. Pepper created some sensation by undertaking to make augar from old shirts. Sugar is now manufactured in Germany from old rags. The rags are treated with sulphuric acid, and converted into dextrine. This is treated with milk of lime, and is then subjected to a new bath of sulphuric acid, which converts it into glucose. The glucose obtained by this process is identical with that of commerce, and may be used in the same way for confections, ices, etc. When the will doubtless be, very small. It is known that a large number of substances are capable of transformation into glucose. The cellulose of fibrous tissue mation into glucose. The cellulose of fibrous tissue of wood, treated with sulphuric acid, is changed indextrine and glucose; and glucose is industrially pro-duced from starch.—Boston Journal of Chemistry.

American Art.

Photographs, Engravings, etc., can be exquisitely colored with Liquid Art Colors made from Diamond Dyes. Full directions for this beautiful art work with a handsome colored cabinet photo sent to any address for 0 cents. WELLS & RICHARDSON CO., Butlington, Yt.

It is a great thing to be accurate, especially in financial matters. Dr. A. Clarke quotes some one as estimating Solomon's yearly income at £1£2£2£0.8 at 7d. We should have had some doubts of the correctness of this statement had that 7d, been omitted.

"My wife's 3 years nervous affliction," says Rev. .
Edle, of Beaver, Pa., "was cured by Sasturdia
ervine." \$1.50 at Druggists.

A lady objected, the other day, to having anything to do with the guild of the Good Samarian, be Cause, being "non-sectarian," she concluded it must be irreligious.

Cornglas. Brown's Bronchial Troches are aed with advantage to alleviate Coughs, Sore Throat and Bronchial Affections. Sold only in boxes.

Worth Thinking Of.

What Ayer's Cherry Pectoral does .-

It prevents the growth, to serious ill-ness, of a dangerous class of diseases that begin as mere trivial ailments, and are too upt to be neglected as such. It alleviates even the most desperate cases of pulmonary diseases, and affords to the patient a last and the only chance for restoration to health.

It breaks up a cold, and stops a cough more specifity, certainly, and thorough-by than any other medicine. It spares mothers much paintfil anxiety about their children, and saves the little ones lives.

It cures all lung and throat diseases that can be reached by human aid.

How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and the air passages of the head, and cleanses the microw membrane. It aliays inflammation, puts a stop to ticking in the throat and coughing, and enables the patient to rest. It heals sore throat, reduces the swollen tousits, and restores matural tone to the affected vocal cords.

It soothes to natural and refreshing slumber, during which Nature regains strength to combat disease.

It clears out and heals diseased air religion the lungs, and helps Nature to repair the waste made by the corrosion of pulmonary disease.

It puts a stop to the cankerous decay of Catarrh.

Why Ayer's Charry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered com-pound, of great potency, the product of years of study, observation, and ex-perience in the treatment of throat and utag diseases.

ung diseases.

Secause it is prepared from the purest forms of the drugs employed in it, chemically combined by a process of such perfection and accuracy as would be unattainable, even by the most skillful pharmacist, dealing with small quantities.

Because it is, not only the most effective medicine for the uses to which it is designed, but, owing to the enormous quantities in which it is made, is sold at so low a price that it is placed within the reach of every household. Because it is an active curative agent, that must be taken by drops, as prescribed in the directions accompanying each bottle, and not a mere palliative syrup that may be swallowed by mouthfuls.

Where Ayer's Cherry Pectoral Stands Before the World.

it, when they were young, a genera-tion ago.

It has held the first-place in popular estimation for nearly half a century in this country, and is more and more highly appreciated, year after year, both at home and abroad.

It is popularly known to be a medicine that has cured laryngeal, bronchial, and pulmonary affections where all others had failed. It is a favorite household remedy to-day with people whose lives were saved by fi, when they were young, a generation swith their patrons, and from their own experience, how almost migrial are its effects for good.

It evokes than, from an expressions of gratitude for lives saved by its use.
It is everywhere recommended by reputable druggists, who know, from conversations with their petrons, and from their own experience, how almost magical are its effects for good.
It is regularly prescribed by many physicians of the best standing, and is recommended by Professors of Medical Colleges, to their students, as invaluable for all diseases of the throat and lungs.

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. O. Ayer & Co., [Analytical Chemists] Lowell, Mass. Sold by all Druggists: Price \$1, six bottles for \$5.

MAN A



CHICAGO, ROCK ISLAND & PACIFIC R'Y ALBERT LEA ROUTE.

All Through Passengers and Control Trains. for sale at all principal Ticket Offices in Trains and changed Ticket Offices in Baggang checked through and rates of fare all ways as low as competitors that offer less advantages.
For detailed information, get the Maps and Folders of the

S of the

CREAT ROCK ISLAND ROUTE,

TOUT nearest Ticket Office, or address

R. CABLE, E. ST. JOHN,

Vice-Free. & Gest Tick. & Fase. Aga.

CHICAGO.

Washing and Bleaching

In Hard or Noft, Hot or Cold Water. SAVES LABOR, WIME and SOAP AMAZ-INGLY, and giver universal satisfaction. No family, tho to poor, should be without it. Bold by all Grooms. HEWARE of imitations well-designed to mislead. PEARLINE is the GNLY SAFE laber-awing compound and all GNLY SAFE laber-awing compound and all GNLY BARES PYLE, NEW YORK.

DR. SOMERS'

Turkish, Russian, Electric, Suiphur, Mer-curial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, en-trance on Jackson-st., near La Salle, Chleago.

Unicago.

These batts are a great luttury and most potent curative agent. Nearty all forms of Disease Rapidly Hamponer Unice agent. Nearty all forms of Disease Rapidly Hamponer Unice agent. The second of the last them are delighted with the effect. Thomason all results outland and nearly to their great curative properties. Try them at cone and judge for hourself.

HEROTERISTEY A SPECIALITY. The History-Thermal Bath, as given by us, is per excellence in Nervous Coon for Ladies and Gentlemen from 7 A M, to 9 7. M Smokays, 7 4 M to 12.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL



GOING WEST. CHICAGO, PEORIA & ST. LOUIS,

or pugh the Heart of the Continent by one of Pacing Junction or Gunaha to DENVER,
Kansas' City and Atchieva to Denver, congin Union Lepots at Kansas City, Atchison, and Denver with through trains of

SAN FRANCISCO,
and all points in the Far West, billoriest Line to
KANSAS CITY,
And all points in the Bouth-West,
TOURISTS AND HEALTH-SEEKERS
Boodl not forced the fart that Bound That thebres.

Should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of COLORADO, the Valley of the Vessmits that

HOME-SEEKERS

Canada.
T. J. POTTER,
Vice-Pres. and Gen. Manager.
PERCEVAL LOWELL.
Gen. Pass. Ag'l Chicago

FREE CIFT! A copy of my Mede and post-office address, with six cents pos The book is invaluable to persons sufferin et the Nose, Throat or Leings. Addres E. Cincinnati, Ohlo. paper in which you saw this advertisement.

By B. F. UNDERWOOD.

Price, \$1.00; postage, 8 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUR, Chicago

M. A. (OXON.)

M. A. (OXON.)

The work consists of a large number of Meanages communicated by automatic writing, and dealing with a watery religious decision with a watery selection. Ethicals and Social subjects of general interest. Among the subjects thus treated, may be mentioned Medium Endranged the Social Social

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. Carry



ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM

CITY OF MEXICO,

uld also remember that this line leads direct to heart of the Government and Rallroad Lands in branks, Kamass, Texas, Colorado and Washingthe heart of the towymen of the theorem of the theo

JNO. Q. A. BEAN, Gen. Eastern Agt., all Broadway, New York, and 305 Washington St., Boston.

ESSAYS AND LECTURES.

SPIRIT TEACHINGS.

communicating spirits. The writer has connected the mes-sage by an acutoblegraphical zarrative, giving many details of personal experience. (10th binding, 29) pp. Price 22.50, portage 12 cents extra. For sale, wholesale and retail by the RELIGITO-PHILOSO MI-CAL PUBLISHING HOME, Chicago.

Banner of Light, Borton, weekly 8
Medium and Daybrask, London, Eng., weekly 6
Olive Branch, Utics, N. Y., monthly 10
The Shaker Manifesto, Shakers, S. Y., monthly 10
The Theosephist, Madras, India, monthly 50
Light for Thinkers, Atlanta, Ga. 50

\$250.00 will send the Religio-Philosophical Journal I year to 100 new Subscribers and give the getter-up of the list an Organ like the above, which retails at \$200.

COLOBOBICOR

....

********************** ATTOMORAL TORONORSE

(6)

THE PIONEERS

SPIRITUAL REFORMATION. LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors is the direction of Fernhology form the subject-matter of thi volume, will be found to bear a strong similarity to each other volume, will be found to bear a strong similarity to each other lives and labors. But the one which now links their name lives and labors. The lives of the like the lives of the lives for allo, wholesake and retail, by the like hard-Paulinous through Cal Profits may though Chicago.

A RATIONAL VIEW OF THE BIBLE! . The Bible-Whence & What?

BY RICHARD B. WESTBROOK, D. D., LL. B

EXTRACTS FROM THE PREFACE.

The Bible as a kelp to religion is invaluable, but to cir itsuant full supernatural inspiration as secures absorbed in the state of the secure absorbed in the secure secure absorbed in the secure secure secures.

One Volume. Cloth. Price, \$1.00.

For sale, wholesale and retail, by the EKLISIO PHIL CAL PUBLISHING HOUSE, Chicago. Third Edition—Revised, Enlarged, Profusely Illustrated Red Edges and Elegantly Bound.

STARTLING FACTS

Modern Spiritualism

BRING A GRAPHIC ACCOUNT OF

BEING A GRAFILE ACCOUNT OF WITCHES, WIGHTE, AND WITCHEST, Table Pipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIR IT MATERIALIZATIONS of Spirit Heads, Spirit Heads, Spirit Heads, Spirit Floren, Spirit Fromer, Spirit Fioners, and every other Spirit Phenomenon that has becurred in Europe and America, Since the Advent of Modern Spiritualism, March B1, 1848, to the Present Time.

N. B. WOLFE, M. D.

The book makes a large 12 mo. of ever 600 pages; it is printed on fine, chiendered paper and bound in extra heary English cioth, with back and fruit beautifully lifeminated in old.

After comprehensively epitomizing the "Startling Facta," with these arounds of its beachings the book stand-before the waried, saking no layer but a residing—observed the waried saking no layer but a residing—observed before the waried, saking no layer but a residing—observed by the fair judgment of collablement and someon. As Death is a heritage common alige to King. Pope, Friest, and Feople, all should be interfaced in the contract of the sake of the contract of the

Price \$2.25: Postage Free.

Mailed in a fine bos so as to reach the surject in perfect ord

For sale, wholesale and retail, by the Extino-Philosophical Processings House, Chicago.

THE INFLUENCE

CHRISTIANITY ON CIVILIZATION

By S. F. (EDUSTION).

In this pagnishes or about don-hundren pages the author has subdicted pages the author has subdicted for a page to the subdicted of pages that the page to the subdicted pages to the page t

Price, 25 Cents; Postage Free. de whelesale and resal, by the Rengue-Pento Manuary House, Olivane.

Light for Thinkers.

Published Weekly at Atlanta, Ga. G. W. KATER Editor. A. C. LADD, Publisher Price \$1.50 per annum.

LICHT. A weekly Journal for Spiritualists and others students of occult Philosophy, Published at SS Great Russell St., Lon-lon, W. C., England, Price, postpaid, SS per annum, in advance. Subscriptions taken at this office.

LONDON AGENCIES

Religio-Philosophical Journal, 103 Great Portland St. London, W. C., Mr. A. J. Morse, agent; also John H. Parmer, office of Light, SR GreatHumsel R. W. C. Subscriptions received. Specimen copies supplied three pence. All American Spiritual books auguste.

THE PHILOSOPHY OF DEATH.

By EUGENE CROWELL, M. D.

Author of "Identity of Primitive Christianicy and Mode spiritualism," "The Spirit World," etc.

Price 10 Cents For sale, wholesale and retail, by the Extrato-Philo-CAL PUBLISHING HOUSE, Chicago.

GHOSTLY VISITORS.

"SPECTRE-STRICKEN."

A Series of Authentic Narratives, with an Introduction by M. A. (Oxon), Cloth, pg. 128. Price 75 cents, pentage 8 For saic, wholesale and retail, by the Emissio-Purious cat Protessive Kocks, Chicago.

HOW TO PAINT.

COMPLETE COMPENDIUM OF THE ART. Designed for the use of the Tradesman, Mechanic, sact and Färmer, and to guide the professional Pa octaining a plain common sense statement of the me employed by painters to precise attackery and Fancy Painting of every description, inc Broading, Stateting, Grainting, Marbillog, Var-ing, Kalsomining, Paper Hauging, Ac., &c., for mixing paint in oil or waser, by

for mixing paint in oil or waser, by
F. B. GARNERE.

Prior, cloth bound, \$1.00; postage 10 cents extra.

For ania, who clease and retail, by the Revision-Philippe Call Purilamine blooms, Change.

MRS. M. M. KING'S

Inspirational Works. PRINCIPLES OF NATURE.

In 8 volumes given inopirationally. This work is an on of the Laws of Universal Development Physical as on of the Laws of Universal Development Physical as Mail. Vol. I Pressor of the Powerlesion of Matter from Product. Vol. 1 Pressor of the Powerlesion of Matter from Product of the Powerlesion of

whether inhabited, etc., etc.

E.A.R.T.B.
In history from its first consetts stage through all its condilates up to its planetary stage.
Vol II., commencing with the first planetary stage of earth,
twen its listory through the feedogic firm. The laws and
of the Ewdnition of Life, Species and Man. The Law of Life
of the feedogic firm of the condition of the co

ing the relations of spirit and Manner, God subsequently and a brief spirit are Manner, God subsequently and a brief spiritery of Probletter Man, his Civilian eransen, Reington, Decities, the Design and early historical for the Manner, Manner, Manner, Committee and Co

Material and Spiritum, the laws of Spiritum Manifestalis increasing gross matter and Mediumedia, flod the law by will apprint control the Bodies and Minds of Mem. The Spiritum spiritum of Spiritum and Construction; who Localigit and how Arranged; their contention with physical control of the Control of th

other, how Spirits traverse these.

SEPLIKITUAL LIFTE.

How exclaimed, and how spent Society in the Spirit-world.
Change analogous to Peach in Spirits passing from Spires to
See No. 10, 1, 207 pg.; No. 11, 268 pg.; Vol. III. 269 pg.
Price per vol. 51.50. The S vols. to one address, \$4.00, peepage 11 cents per volume.

REAL LIFE IN THE SPIRIT-LAND.

Continued from First Page,

one room to another. She came to be one of the marvels of the time—an old lady who had seen everybody worth seeing for generations back—who remembered as distinctly as if they had happened yeaterday, great events that had taken place before the present age began at all, before the great statesmen of our time were born. And in full possession of all her faculties, as everybody said, her mind as clear as ever, her intelligence as active, reading everything, and still beautiful in extreme old age. Everybody about her, and in particular all the people who helped to keep the thorns from her path, and felt themselves to have a hand in her preservation, ever proud of Lady Mary; and she was perhaps a little, a very little, delightfully, charmfully proud of herself. The doctor, heguiled by professional vanity, feeling what a feather she was in his cap, quite confident that she would reach her hundredth birthday; and with an ecstatic hope that even, by grace of his admirable treatment and her own beautiful constitution she might (almost) solve the problem and live forever, grave up trobbling about the will which at a former period he had taken so much interest in. "What is the use?" he said; "she will see us all out." And the vicar; though he did not give in to this, was overawed by the did not, who knew everything that could be taught her, and to whom it seemed an imperimence to utter commonplaces about duty, or even to suggest subjects of thought. Mr. Furnival was the only man who did not cease his representations, and whose analety about the young Mary, who was so blooming and sweet in the shadow of the old, did not defences. But the recollection of the bit of paper in the secret drawer of the cabinet, fortified his old client against all his attacks. She had intended it only as a jest, with which some day or other to confound him, and show how much wiser she was than he supposed. He would be the self. Some day, when she had a suitable moment, she would ander him to come with all his formalities, and then produce he b

When she woke again it was morning; and her first waking consciousness was, that she must be much better. The choking sensation in her throat was altogether gone. She had no desire to cough—no difficulty in breathing. She had a fancy, however, that she must be still dreaming, for she felt sure that some one had called her by her name. "Mary." Now all who could call her by her Christian name were dead years ago—therefore it must be a dream. However, in a short time it was repeated—"Mary, Maryiget up; there is a great deal to do." This volce confused her greatly. Was it possible that all that was past had been mere fancy; that she had but dreamed those long, long years—maturity and motherhood, and trouble and triumph, and old age at the end of all? It seemed to her possible that she might have dreamed the rest, for she had been a girl much given to visions; but she said to herself that she never could have dreamed old age. And then with a smile she mused, and thought that it must be the voice that was a dream; for how could she get up without Jerris, who had not appeared yet to draw the curtains or make the fire? Jervis perhaps had stup late. She remembered now to have seen her that time in the middle of the night by her bedside, so that it was natural enough, poor thing, that she sheuld be haps had sat up late. She remembered now to have seen her that time in the middle of the night by her bedside, so that it was natural enough, poor thing, that she should be late. Get up! who was it that was calling to her so. She had not been so called to, she who had always been a great lady, since she was a girl by her mother's side. "Mary, Mary," It was a very curious dream. And what was more curious still was, that by and by she could not keep still any longer, but got up without thinking any more of Jervis, and going out of her room came all at once into the midst of a company of people all very busy—whom she was much surprised to find at first, but whom she soon accustomed herself to, finding the greatest interest in their proceedings, and curious to know what they were doing. They, for their part, did not seem at all surprised by her appearance, nor did any one stop to explain, as would have been natural; but she look this with great composure, somewhat astonished pernaps, being used, wherever she wont, to a great many observances and much respect, but soon, very soon, becoming used to it. Then some one repeated what she had heard before. "It was time she had got up—for there is a great deal to do."

"To do, she said, "for me?" and then she looked round upon them with that charming

smile which had subjugated so many. "I am afraid," she said, "you will find me of very little use. I am too old now, if ever I could have done much, for work."

"Oh! no, you are not old—you will do very well," some one said."

"Not old!"—Lady Mary felt a little offended in spite of herself. "Perhaps I like flattery as well as my neighbors," she said with dignity. "but then it must be reasonable. To say I am anything but a very old wom-an—"

To say I am anything but a very old woman—

Here she paused a little, perceiving for the first time with surprise that she was standing and walking without her stick or the help of any one's arm, quite freely and at her ease, and that the place in which she had expanded into a great place like a gallery in a palace, instead of the room next her own into which she had walked a few minutes ago; but this discovery did not at all affect her mind, or occupy her except with she most passing momentary surprise.

"The fact is, I feel a great deal better and stronger, she said.

"Quite well, Mary, and stronger than ever you were before?"

"Who is it that calls me Mary? I have had nobody for a long time to call me Mary; the friends of my youth are all dead. I think that you must be right, although the doctor, I feel sure, thought me very bad last night. I should have got alarmed if I had not fallen asleep again."

"And then woke up well?"

"Quite well: it is wonderful, but quite true. You seem to know a great deal about me?"

"I know everything about you. You have

asieep again.

"And then woke up well?"

"Quite well: it is wonderful, but quite true, 'You seem to know a great deal about me?"

"I know everything about you. You have had a very pleasant life, and do you think you have made the best of it? Your old age has been very pleasant."

"Ahf-you acknowledge that I am old, then?" cried Lady Mary, with a smile.

"You are old no longer, and you are a great lady no longer. Don't you see that something has happened to you? It is seldom that such a great change happens without being found out."

"Yes; it is true I have got better all at once. I feel an extraordinary renewal of strength. I seem to have left home without knowing it; none of my people seem near me. I feel very much as if I had awakened from a long dream. Is it possible," she said, with a wondering look, "that I have dreamed-all my life, and after all am just a girl at home?" The idea was ludicrous, and she laughed. "You see I am very much improved indeed," she said.

She was still so far from perceiving the real situation, that some one came toward her out of the group of people about—some one whom she recognized—with the evident Intention of explaining to her how it was. She started a little at the sight of him, and held out her hand, and cried: "You here! I am very glad to see-you—doubly glad, since I was told a few days-ago that you had—died." There was something in this word as she herself pronounced it that troubled her a

died."

There was something in this word as she herself pronounced it that troubled her a little. She had never been one of those who are afraid of death. On the contrary, she had always taken a great interest in it, and liked to hear everything that could be toldher on the subject. It gave her now, however, a curious little thrill of sensation, which she did not understand; she hoped it was not superstition.

er, a curious little thrill of sensation, which she did not understand; she hoped it was not superstition.

"You have guessed rightly," he said—"quite right. That is one of the words with a false meaning, which is to us a mere symbol of something we caunot understand. But you see what it means now."

It was a great shock, it need not be concaled. Otherwise she had been quite pleasantly occupied with the interest of something new, into which she had walked so easily out of her own bed-chamber, without any trouble, and with the delightful new sensation of health and strength. But when it disshed upon her that she was not to goback to her bedroom again, nor have any of those cares and attentions which had seemed necessary to existence, she was very much startled and shaken. Died! Was it possible that she personally had died? She had known it was a thing that happened to everybody, but yet. And it was a solemn matter, to be prepared for, and looked forward to, whereas "If you mean that I too—" she said, faitering a little; and then she added, "it is very surprising," with a trouble in her mind which yet was not all trouble. "If that is so, it is a thing well over. And it is very wonderful how much disturbance people give themselves about it—if this is all."
"This is not all, however," her friend said; "you have an ordeal before you which you will not find pleasant. You are going to think about your life, and all that was imperfect in it, and which might have been done better."

"We are none of us perfect," said Lady Mary, with a little of that natural resent-

"We are none of un perfect," said Lady Mary, with a little of that natural resent-ment with which one hears one's self ac-cused—however ready one may be to accuse

ment with which one hears one's self accused—however ready one may be to accuse one's self.

"Permit me," said he, and took her hand and led her away without further explanation. The people about were so boay with their own occupations, that they took very little notice; neither did she pay much aftention to the manner in which they, were engaged. Their looks were friendly want they met her eye, and she, too, felt friendly, with a sense, of brotherhood. But she had always been a kind woman. She wanted to step aside and help, on more than one occasion, when it seemed to her that some people in her way had a task above their powers; but this her conductor would jot permit. And she endeavored to put some (questions to him as they went along with still less success."

"Tae change is very confusing," she said; "one has no standard to judge by. I should like to know something about—the kind of people—and the—manner of life."

"For a time," he said, "you will have enough to do, without troubling yourself about that."

This naturally produced an uneasy sensa-

about tpat."

This naturally produced an uneasy sensation in her mind. "I suppose." she said rather timidly, "that we are not in—what we have been accustomed to call heaven?"

"That is a word," he said, "which expresses rather a condition than a place."

"But there must be a place—in which that condition can exist." She had always been fond of discussions of this kind, and felt encouraged to find shift they were still practicable. "It cannot be the—inferno, that is clear at least," she added with the sprightliness which was one of her characteristics; "perhaps—Purgatory? since you infer that I have something to endure."

"Words are interchangeable," he said;

"Words are interchangeable," he said;
"that means one thing to one of us which
to another has a totally different signification." There was something so like his old
self in this, that she laughed with an irresistible sense of amusement.

"You were always fond of the oracular," she said. She was conscious that on former occasions, if he made such a speech to her, though she would have feit the same ament, she would not have expressed it so frankly. But he did not take it at all amiss.

And her thoughts went on in other directions. She felt herself saying over to herself the words of the old north-country direction she knew not

"If hosen and shoon thou gavest nane, ... The whins shall prick thee indil the bane

The whins shall prick thee indil the bane."
When she saw that her companion heard her,
she asked, "Is that true?"
He shook his head a little. "It is too matter of fact," he said, "as I need hardly tell
you. Hosen and shoon are good, but they do
not always sufficiently indicate the state of
the heart."
Lady Mary had a consciousness which was

not always sufficiently indicate the state of the heart."

Lady Mary had a consciousness, which was pleasant to her, that so far as the hosen and shoon went, she had abundant means of pre-paring herself for the pricks of any road, however rough; but she had no time-to in-dulge this pleasant reflection, for she was shortly introduced into a great building full of innumerable rooms, in one of which her companion left her.

[TO BE CONTINUED.] Dark Days of Spiritualism.

We extract the following from an able and eloquent address delivered at the anniversary celebration at Saratoga Springs, N. Y., by

celebration at Saratoga Springs, 5. 1., by Henry J. Horn, Esq.

"At the time when the alleged spirit manifestations occurring at Hydesville were spread before the public through the medium of the press, the announcement, though startling and bewildering, obtained but little credence in the spiritual theory. As time advanced, however, and convincing manifestations occurred in other localities, the public was induced to regard the phenomena in a more thoughtful way. Still, for years, the subject was invested with ridicule and sarcasm, and no opportunity was lost in which to make it appear absurd and contemptible. At the town of Stratford, Connesticut, near which I was residing, the wildest confusion prevaited by unearthly poundings and slamming of doors, andirons and furniture. The owner of the village omnibus, taking advantage of the excitement, placed thereon in glaring letters. "Mysterious Knockings—fare, ten cents." While jeering, scofling and deriding filled the public mind, these Stratford phenomena increased and were of a most wonderful and extraordinary character, continuing through jen months. Among the strange disclosures were weird images of persons, standing, kneeling, reciling and in other postures, constructed by invisible hands from drapery, sheets and bedding. They were really ghost-like and startling to behold. Written messages dropped from the celling or floated across the parlors, addressed to Mrs. Phelps, a clergy-mans wife, and signed, "Your friend, the Devil." Her little son was transported through the air bodily, and landed in a garden tree, some fifty yards distant, with his pantaloons cut to the foot. A manuscript declaring the truth of Spiritualism, which he panish of the dark sees. Men of the highestin telling and the comparatively few, while its enemies were legion. I said enemies, for they were not merely opponents, a malignity possessed to publish, was found consumed to ashes in a locked drawer, where he had placed it for safe keeping." "Strange as it may appear, however, as mediums

For the Bellgio-Philosophical J. Old Men shall Dream Dreams and Young Men shall See Visions.

BY DR. S. J. DICKSON

When I commenced to see, I was in a beautiful grove near a farm house, with a green pasture intervening. As I stood musing over the scenery, which came before me as the presentiment of an old dream, my mother came to the door and asked if I would now come in, as Nannie was dying. Without replying, I moved leisurely toward the house, but on entering, to my surprise, instead of seeing my little sister, as I fully expected, I saw in a crib a beautiful child about eighteen months old, with the shadows of death playing on its sweet little face, at the sight of which, I exclaimed: "It is not Nannie, but looks very much like her." As I thus watched the little sufferer in its last struggles, my brother, appearing under the most excruciating emotions of grief, held my attention for a moment, after which, turning to the child again, I found that its spirit had flown, leaving the usual smile of peace upon that face, now so indicative of undisturbed repose. Then the ever accompanying shock passed over me restoring me to my normal condition again. After the preceding vision, I again wrote home, giving my experience, and I soon received a letter stating that my brother's little boy was dead. I then salf: "Yes; that was the grove, the pasture, and the farm house, which in vision seem so much like an old dream,—all so vivid to my memory not."

Years passed, my course at school ended, and I concluded to visit the West once more I reached the place in the night, found in y

dream,—all so vivid to my memory now."
Years passed, my course at school ended, and I concluded to visit the West once more. I reached the place in the night, found iny brother and family wrapped in midnight slumber. In the morning, while at the breakfast table, before a word had been uttered pertaining to the subject, I thus, addressed them: "You lost a little boy a few years ago. Now I desire to give you the minute facts pertaining to his last hours and death, before you enlighten me in reference to the matter."
"There." I continued, pointing to one corner of the room, "in a crib situated in the line of such and such angles, rested the dying form of your boy, and, Andrew, you stood there." In like manner I described each minute event, all of which my brother and sister affirmed to be true. On seeing the child's photograph, it tooked as familiar as though I had known him from his birth.

One would naturally have supposed that

I had known him from his olfth.

One would naturally have supposed that sickness and death would not have been watched over in a dining-from, as in this instance, in a commodious house, thus precluding the inference that imagination exercised any part in my vision; neither could it have been strictly clairvoyant, for a fact portrayed by figurative illustrations shows an objective intelligence acting upon the subjective.

Though several of my visions were among my earliest experiences, they still remain as vivid to my spiritual sight as though they occurred but yesterday, notone sciatilla having been erased from the tablets of my memory. Never do I recall them save through feelings of transcendent emotions to the divine spirit that ever accompanies them, by which we are brought en rapport with that principle which brings heaven down to earth, by elevating earth to heaven. Finally, they are ministering angels, at times descending and ascending, as hallowed messengers from our loved ones, who bask on the other shore.

Letter from Lyman C. Howe.

To the Editor of the Religio-Philosophical

To the Editor of the listigle Philosophical Journal:

After a pleasant two months' labor at Grand Rapids, during which time I became strongly attached to the many earnest souls there, who represent the cause of Spiritualism, I started homeward on Friday, April 4th, stopping over Sunday in Erie, Pa. Two years ago there was a Igorous society in Erie, and some good work has been done there; but some irregularities in business matters of the society, with some insatisfactory burthens imposed on members by selfish, ambitious parties, the unity of feeling was broken, and finally the society virtually what to pieces, and meetings were suspended. Naw they are trying to rally again, and our meeting Sunday, which was the first one in many months, was well attended and good feeling manifested. A committee was appointed to ganvass the subject, and on Wednesday evening, this week, it is to be decided whether meetings shall be continued. If they decide in the affirmative, I expect to be with them next Sunday, the 7th, brought me once more

shall be continued. If they decide in the affirmative, I expect to be with them next Sunday.

Monday, the 7th, brought me once more face to face with my little family, who have patiently waited, during gickness and anxiety, for my return. I found them doing well, and ready to greet me with a warm welcome. On Tuesday, the 8th, a few neighbors assembled to witness the celebration of the marriage rite between Mr. Lavern N. Cobb of this place, and Miss Maude E. Howe—our only daughter. Floral decorations and music made the air sweet with delicate charms; and mutual good feeling and satisfaction between all the parties concerned, added much to the peaceful pleasure of this, to us, momentous occasion. The bride was surprised with some fue presents, among which were a case of silver teaspoons presented by Mr. and Mrs. J. Skidmore, the President of the Cassadaga Lake Free Association Camp Meeting: a gold banded china tea set, and some sets of spoons, forks, etc., by the parents of bride and groom, with other valuables from neighbors and friends. Although she has lost her name (or half of it) we have not lost our girl, but we have gained a boy!

Fredonia, N. Y. Lyman C. Howe.

From the edition of Messrs, Geo. P. Rowell.

but we have gained a boy!

Fredonia, N. Y.

LYMAN C. Howe.

From the edition of Messrs. Geo. P. Roweld Co's American Newspaper Directory.now'in press, it appears that the newspapers and periodicals of all kinderal present issued in the United States and Canada reach a grand to tal of 13,402. This is a net gain of precisely 1,000 during the last twelve months, and exhibits an increase of 5,618 over the total number published just ten years since. The increase in 1874 over the total for 1873 was 493. During the past year the dailies have increased from 1,138 to 1,254; the weeklies from 9,062 to 10,028; and the monthlies from 1,091 to 1,499. The greatest increase is in the Western States. Illinois, for instance, now shows 1,002 papers in place of last year's total of 901, while Missouri Issues 604 instead of the 523 reported in 1883. Other leading Western States also exhibit a great percentage of increase. The total number of papers in New York State is 1,523, against 1,339 in 1883. Canada has shared in the general increase.

Mr. Fawcett, of England, in addressing an assembly of blind persons lately, drew attention to the want of organization among the numerous societies for the promotion of the welfare of the blind. He stated that one person in every 1,000 in Great Britain is without sight. Thus, in a town of 40,000 persons there may be expected to be about forty blind persons, of whom five are probably in a position which does not call for extraneous aid. Of the remaining thirty-five there would be, perhaps, twenty children to be educated and fifteen adults to be befriended. Mr. Fawcett expressed his conviction that there is abundant sympathy, if properly directed, to furnish every assistance that is frontable to brighten their lives. For those born blind it is all-important to enable them to earn a living, and thus to enjoy the blessings of independence.

There is much indignation at Forreston.

There is much indignation at Forreston, S. C., because a colored Postmaster has been appointed there instead of a white man. The Confederate inhabitants of the town purpose not to have any intercourse with the new Postmaster.

A novel feature in the dining-room of a ho-tel at Niagara Falls is a colossal mirror, in which the Falls are reflected in such a man-ner that the guests may admire while they

With the exception of six cities in Ohio and three in Pennsylvania, all the cities east of the Rocky Mountains have accepted standard time.



DISPIGURING Humors. Humiliating Eruptions, Itehing Tortures, Serorlus, Srit Rheum, and Infantile Humors Cured by the Curicus a Resented Str. Rheum, and Infantile Humors Cured by the Curicus a Resenter. Curicus Resolvance in Curicus Resolvance and Infantile Humors Cured by the Curicus a Resenter of Curicus Alego (1997). The Curicus Alego (1997) is a considerable in the Curicus and this removes the salts of Scalp, heats (Borra and Infantimation, clears the Skip and Scalp, heats (Borra and Infantimation). The Curicus and Sungary Curicus and English Stream (1997) is a supplied to the Curicus and Curicus and Curicus and Curicus Resented and Curicus Resented

Sold every where, Price, Cutteurs, 50 cents; Soap, 25 cents; coolvent, \$1. POTTER DRUG AND CREMICAL Co., Borrow

A NEW BASIS

BELIEF IN IMMORTALITY

JOHN S. FARMER."

This book was specially mentioned by Canon R. Wilbertone at the Church Congress. He said: The exact position claim is not forth ably and sicquently in this work which I commod to the persual of my brothers.

Cloth, pp. 152. Price 75 cents, pestage 8 cents.

Cloth, pp. 182. Prior 5 couls, postage 8 cents.

Fig. sale, wholesale and retail by the RELIGIO-PHILO
CAL PUBLISHING HOUSE, Chicago.

A TRIUMPH OF SKILL

Dr. Price's



Prepared from Select Fruits that yield the finest Flavors. Have been used for years. Be-come The Standard Flavoring Extracts. None of Greater Strength. None of such Perfect Purity. Always certain to im-part to Cakes, Fuddings, Sauces, the natural Flavor of the Fruit.

STEELE & PRICE,

Chicago, Ill., and St. Louis, Mo.,

Habers of Lepalis Teat Gens, Dr. Prier's Fream Baking
Prier's Educator Freishers.

WE MAKE NO SECOND CRADE GOODS.

Light Healthy Bréad



Use Dr Price's Lupulin Yeast Gems, the best dry hop yeast in the world. Bread raised by this yeast

is light, white and wholesome like our grandmother's delicious bread.

Ask your grocer for Dr. Price's upulin Yeast Gems. Lupulin is the active principle of hops,

PRICE BAKING POWDER CO. St. Louis, Mo.

DIACNOSIS FREE.



MCSHANE BELL FOUNDRY Mapdfacture those celebrated Hells and Chimes for Churches. Tower Clocks, &c. &c. Prices and catalogues sentfree. Address. H. McShank & Co. Haitlmore, Md.

Type-Writers.



THOSE OF

OUR CUSTOMERS

Who have not received our Pocket Map of the Unit printed in Colors, showing the new

STANDARD RAILROAD TIME

LORD & THOMAS,

Newspaper Advertising. Chicago, Ill.

CARD PHOTOGRAPHS

EPES SARGENT,

the renowned Auther and Poet. Price, postpaid 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPH GAL PUBLISHED HOUSE, Chicago.

Reduced in Price. THE IDENTITY OF

PRIMITIVE CHRISTIANITY MODERN SPIRITUALISM

EUGENE CROWELL, M. D.

This, one of the most important works on Spiritualism ever-published, has received, as it Ety desserve. the econtames of the econize and religious press everywhere. It is a valuable to econize and religious press everywhere. It is a valuable wentgators. We have precured a limited number and seiling them at \$1.00 per vol. the former price being \$2.50 per vol. The volumes are independent of each other and will be said separately. Clock bound, 2 vols. Price \$1.00 cach; fostage, 20 cents cutre on each values.

For sale, wholesale and retall, by the RELIGIO-PHILOSOPHI ML PUBLISHING HOUSE, Chicago. BEYOND THE SUNRISE.

OBSERVATIONS BY TWO TRAVELER'S. This curious and fascinating book which has already excit-ind great interest, treats of Dreams, Premonitions, Visions, Psychology, Claryorance, Thospooly, and kindred theres.

"No more interesting book has ever appear bjocts"—Orid Independent "Charming incidents and personalities."—Texas Strings.
"It will give read cheer and inspiration wherever read."— on Francisco Post.

"it passes beyond the mere story of apparitions into the region of causes and effects. There are chapters of real power and beauty." (-The Continues).

Cloth, \$1.00. Paper, 50 cents. Postage free. For sain, wholesale and retail, by the RELIGIO-PE CAL PUBLISHERS HOUSE, Chicago.

No. 9

Readers of the JOURNAL are especially requested end in items of news. Don't'say "I can't write for t ress." Send the facts, make plain what you want ay, and the short." All such communications w be properly arranged for publication by the Ec Notices of Meetings, information concerning the Notices of Meetings, information concerning the Editors ization of new Sociales or the condition of old ones, movements of lecturers and mediums, interesting inci-dents of splitt comer vion, and well authenticated ac-counts of splitt phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE -Old Lady Mary -- A Story of the Seen and th

DOED PAGE.—Anniversary Exercises in San Francisco.— Prof. Wm. Dentoe Spaaks with Power-and Effoquence Through Mrs. E. L. Watson. Modern Spiritusitism.—Ad-dress Delivered by Wm. S. Godbe at the Walker Opera House, Sail Lake City, Udah, Sunday, March Bight, 1884. Call—For the Annual Meeting of the American Spiritu-alits Association.

CHIRD PAGE.—Wothin and the Househood. The Soth Anni versary. Theological Nots. Magazines for May Just Re-ceived Miscellaneous Advertisements.

CHER PASK—Special Notions. Notion to Sujectibers.
The Rible and the Church. Medium or Man. Resurrection. The Chicago Musical Februal, Succer Hibles. D.
D. Home in Russia. Trouble in the Brain-Sounal, Names
of those interested. The Premium List. General Notes. FIFTH PAGE.-Current Rems. A Sucker Calls on "Prof.

SETH PAGE.—Solace, Modern Witchcraft, Dreams, Death Predicted. Brooklyn (N. Y.) Spiritual Fri Adian Fest. The Tyo Factions—Exposing Mediums Realnes with Mrs. Streetton. A Gentleman, Eighty-two are of Age, Exposes a Fraud: Prayer versus Despair, f. Desion. Notes and Extracts

H Pask—Recompesse. American Art. Premium. Miscellasseon Advertisements. A Curious Test. The Two Fac

List. Miscellaneou

EIGHTS PAGE—Of Natural Law as Distinguis Supernatural Miscellaneous Advertisement

OLD LADY MARY.

A story of the Seen and the Unseen.

[Blackwood's Magazine.]

[CONTINUED.]

IV.

The door opened, and she feit herself free to come out. How long she had been there, or what had passed there, is not for any one to say. She came out tingling and smarting—if such words can be used—with an intolerable recollection of the last act of her life. So intolerable was it that all that had gone before, and all the risings up of old errors and visions long dead, were forgotten in the sharp and keen prick of this, which was not over and done like the rest. No one had accused her, or brought before her Judge the things that were against her. She it was who had done it all—she whose memory did not spare her one fault, who remembered everything. But when she came to that last frivoility of her old age, and saw for the first time how she had played with the future of the child whom she had brought up, and abandoned to the hardest fate—for nothing, for folly, for a jest—the horror and bitterness of the thought filled her mind to overflowing. In the first anguish of that recollection she had to go forth, receiving no word of comfort in respect to it, meeting only with a look of sadness and compassion, which went to her very heart. She came forth as if she had been driven away, but not by any outward influence, by the force of her own miserable sensations. "I will write," she said to herself, "and tell them—I will go—" And then she stopped short, remembering that she could neither go nor write—that all communication with the world she had left was closed. Was it all closed? Was there no way in which a message could reach those who remained behind? She caught the first passer-by whom she passed, and addressed him piteously. "Oh, tell me—you have been longer, here than I—cannot one send a letter, a message, if it were only a single word?"

"Where?—he said, stopping and listening; so that it began, to seem possible to her that some such expedient might still be within her reach.

"It is to England," she said, thinking he meant to ask as to which quarter of the IV.

some such services the reach, "It is to England," she said, thinking he meant to ask as to which quarter of the

"Ah," he said, shaking his head, "I fear that it is impossible."

"But it is to set something right, which out of mere inadvertence, with no ill mean-ing..." No, no (she repeated to herself), no ill meaning—none! "Oh! sir, for charity! tell me how I can find a way. There must— there must be some way."

there must be some way."

He was greatly moved by the sight of her distress. "I am but a stranger here," he said; "I may be wrong. There are others who can tell you better; but "—and he shook his head saidy—"most of us would be so thankful, if we could, to send a word, if it were only a single word, to those we have left behind, that I fear, I fear—"

"Ah" wried Lady Mary, "but that would so only for tenderness; whereas this is for stitee and for pity, and to do away with reat wrong which I did before I came here."

"I am very sorry for you." he said but shook his head once more as he went away. She was more careful next time, and chose one who had the look of much experience and knowledge of the place. He listened to her very gravely, and answered Yes, that he was one of the officers, and could tell her whatever she wanted to know; but when she told him what she wanted, he, too, shook his

head. "I do not say it cannot be done." he said. "There are some cases in which it has been successful, but very few. It has often been attempted. There is no law against it. Those who do it do it at their own risk. They suffer much, and almost always they fail."

"No, oh! no. You said there were some who succeeded. No one can be more anxious than I. I will give—anything—everything I have in the world!—"

He gave her a smile, which was very grave neverthelees, and full of pity. "You forget," he said, "that you have nothing to give; and if you had, that there is no one here to whom it would be of any value."

Though she was no longer old and weak, yet she was still a woman, and she began to weep, in the terrible failure and contrariety of all things; but yet she would not yield. She cried: "There must be some one here who would do it for love. I have had people who loved me in my time. I must have some here who have not forgotten. Ah! I know what you would say. I lived so long I forgot them all, and why should they remember me?"

Here she was touched on the arm, and looking round, saw close to her the face of one whom, it was very true, she had forgotten. She remembered him but dimiy, after she had looked long at him. A little group had gathered about her, with grieved looks, to see her distress. He who had touched her was the spokesman of them ail.

"There is nothing I would not do," he said, "for you and for love." And then they all sighed, surrounding her, and added, "But it is impossible—impossible."

She stood and gazed at them, recognizing by degrees faces that she knew, and seeing in all that look of grief and sympathy which makes all human souls brothers. Impossible was not a word that had been often said to be in her life; and to come out of a world in which everything could be changed, everything communicated in the twinkling of an area, and find a dead, hlank before her and around her, through which not a word could go, was more terrible than can be said in words. She looked piteously upon them, with

said, with a great and bitter cry.

"It was so terrible that they were all silent, and said not a word; except the man who had loved her, who put his hand upon her arm, and said, "We are here for that; this is the fire that purges us—to see at last what we have done, and the true aspect of it, and to know the cruel wrong, yet never be able to make amends."

She remembered then that this was a man who had neglected all lawful affections, and broken the hearts of those who trusted him for her sake; and for a moment she forgot her own burden in sorrow for his.

It was now that he who had called himself

her own burden in sorrow for his.

It was now that he who had called himself one of the officers came forward again—for the little crowd had gathered round her so closely that he had been shut out. He said, "No one can carry your message for you; that is not permitted. But there is still a possibility. You may have permission to go yourself. Such things have been done, though they have not often been successful. But if they have not often been successful. But if

you will—"

She shivered when she heard him; and it became apparent to her why no one could be found to go—for all her nature revolted from that step which it was evident must be the most terrible which could be thought of. She looked at him with troubled, beseching eyes, and the rest-all looked at her, pitying and trying to soothe her.

"Permission will not be refused," he said, "for a worthy cause."

Upon which the others all spake together.

"Permission will not be refused," he said,
"for a worthy cause."

Upon which the others all spoke together, entreating her. "Airëady," they cried, "they have forgotten you living. You are to them one who is dead. They will be afraid of you if they can see you. Oh, go not back! Be conjent to wait—to wait; it is only a little while. The life of man is nothing; it appears for a little time, and then it vanishes away. And when she-comes here she will know—or in a better place; They sighed as they named the better place; though some smiled, too, feeling perhaps more near to it.

Lady Mary listened to them all, but she kept her eyes upon the face of him whooffered her this possibility. There passed through her mind a hundred stories she had heard of those who had gone back. But not

one that spoke of them as welcome, as received with joy, as comforting those they loved. Ah, no! was it not rather a curse upon the house to which the came? The rooms were shut up, the houses abandoned, where they were supposed to appear. Those whom they had loved best feared and fled them. They were a vulgar wonder—a thing that the poorest laughed at, yet feared. Poor banished souls! it was because no one would listen to them that they had to linger and wait, and come and go. She shivered, and, in spite of her longing and her repentance, a cold dread and horror took possession of her. She looked round upon her companions for comfort, and found none.

"Do not go," they said; "do not go. We have endured like you. We wait till all things are made clear."

And another said, "All will be made clear. It is but for a time."

She turned from one to another, and back again to the first speaker—he who had authority.

He said, "It is very rarely successful; it retards the course of your penitence. It is an indulgence, and it may bring harm and not good; but if the meaning is generous and just, permission will be given, and you may go."

Then all the strength of her nature rose in

and just, permission will be given, and you may go."
Then all the strength of her nature rose in her. She thought of the child forsaken, and of the dark world round her, where she would find so few friends; and of the home shut up in which she had lived her young and pleasant life; and of the thoughts that must rise in her heart, as though she were forsaken and abandoned of God and man. Then Lady Mary turned to the man who had authority. She said, "If He whom yeaw to-day will give me His blessing, I will go." and they all pressed round her, weeping and kissing her hands.

hands.
"He will not refuse His blessing," they said; "but the way is terrible, and you are still weak. How can you encounter all the misery of it? He commands no one to try that dark and dreadful way."
"I will try," Lady Mary said.

The night which Lady Mary had been conscious of, in a momentary, glimpse full of the exaggeration of fever, had not indeed been so expeditious as she believed. The doctor, it is true, had been pronouncing, ber death warrant when she saw him hedding her wrist and wondered what he did there in the middle of the night; but she had been very lil before this, and the conclusion of her life had been watched with many tears. Then there had risen up a wonderful commotion in the house, of which little Mary, her godchild, was very little sensible. Had she left any will, any instructions, the slightest indication of what she wished, to be done after her death? Mr. Furnival, who had been very anxious to be allowed to see her, even in the last days of her filness, said emphatically, No. She had hever executed any will, never made any disposition of her affairs, he said, almost with bitterness, in the tone of one who is ready to weep with vexation and distress. The vicar took a more hopeful view. He said it was impossible that so considerate a person could have done this, and that there must, he was sure, be found somewhere, if close examination was made, a memorandum, a letter—something which should show what she wished; for she must have known very well, notwithstanding alifatteries and compliments upon her good looks, that from day to day her existence was never to be calculated upon. The doctor did not share this last opinion. He said that there was no fathoming the extraordinary views that people took of their own case; and that it was quite possible, though it seemed incredible, that Lady Mary might really be as little expectant of death, on the way to ninety, as a girl of seventeen; but still he was of opinion that she might have left a memorandum somewhere. These three gentlemen were in the foreground of affairs; because she had no relations to step in and take the management. The Earl, her grandson, was abroad, and there were only his solicitors to interfere on his behalf—men to whom Lady Mary's fortune was quite un let anything slip out of their hands that could aggrandize their client; but who knew nothing about the circumstances—about little Mary, about the old lady's peculiarities, in any way. Therefore the persons who had surrounded her in her life, and Mr. Furnival, her man of business, were the persons who really had the management of everything. Their wives interfered a little, too, or rather the one wife who only could do so—the wife of the vicar, who came in beneficently at once, and took poor little Mary, in her first desolation, out of the melancholy house. Mrs. Vicar did this without any hesitation, knowing very well that, in all probability, Lady Mary had made no will, and consequently that the poor girl was destitute. A great deal is said about the hardness of the world, and the small consideration that is shown for a destitute dependent in such circumstances. But this is not true; and, as a matter of fact, there is never, or very rarely, such profound need in the world, without a great deal of kindness and much pity. The three gentlemen all along had been entirely in Mary's interest. They had not expected legacles from the old lady, or any advantage to the melves. It was of the girl that they had thought. And when now they examined everything and inquired into all her ways and what she had done, it was of Mary they

were thinking. But Mr. Enralvet was very certain of his point. He knew that Lady Mary had made no will; time after time he had pressed it upon her. He was very sure, even while he examined her writing table, and turned out all the drawers, that nothing would be found. The little Italian cabinet had chiffons in its drawers, fragments of old lace, pieces of ribbon, little nothings of all sorts. Nobody thought of the secret drawer; and if they had thought of it, where could a place have been found less likely? If she had ever made a will, she could have had no reason for concealing it. To be sure they did not reason, links way, being simply thaware of any place of concealment at all. And Mary knew nothing about this search they were making. She did not know how she was herself "left." When the first misery of grief was exhausted, she began, indeed, to have troubled thoughts in her own mind—to expect that the vicar would speak to her, or Mr. Furnival send for her, and tell her what she was to do. But nothing was said to her. The vicar's wife had asked her to come for a long visit; and the anxious people, who were forever talking over this subject and consulting what was best for her, had come to no decision as yet, as to what must be said to the person chiefly concerned. It was too heartfending to have to put the real state of affairs before her.

The doctor had no wife; but he had an anxious mother, who, though she would not for the world have been unkind to the poor girl, yet was very anxious that she should be disposed of and out of her son's way. It is true that the dector was forty and Mary only eighteen—but what then? Matches of that kind were seen every day, and his heart was so soft to the child that his mother never knew from one day to another what might happen. She had naturally no doubt at all that Mary would seize the first hand held out to her, and as time went on held many an anxious consultation with the vicar's wife on the subject. "You cannot have her with you forever," she said. "She must know on

dren. And if some good man would only step in—"
The doctor's mother trembled; for that a good man should step in was exactly what she feared. "That is a thing that can never be depended upon," she said, "and marriages made out of compassion are just as foad as mercenary marriages. Oh, no, my dear Mrs. Bowyer, Mary has a great deal of character. You should put more confidence in her than that. No doubt she will be much cast down at lifst, but when she knows, she will rise to the occasion and show what is in her."

"Poor little thing! what is in a girl of

the occasion and show what is in her."

"Poor little thing! what is in a girl of eighteen, and one that has lain on the roses and fedion the lilies all her-life? Oh, I could find it, in, may heart to say a great deal about old-had? Mary that would not be pleasant! Why did she bring her up so if she did not mean to provide for her? I think she must have been at heart a wicked old woman."

"Oh, no—we must not say that. I daresay, as my son says, she always meant to do it some time—"
"Some time! how long did she expect to

me time! how long did she expect to

some time—"
"Some time" how long did she expect to live, I wonder?"
"Well:" said the doctor's mother, "it is wonderful how little old one feels sometimes within one's self, even when one is well up in years." She was of the faction of the old, instead of being like Mrs. Bowyer, who was not much over thirty, of the faction of the young. She could make excuses for Lady Mary; but she thought that it was unkind to bring the poor little girl here in ignorance of her feal position, and in the way.of men—who, though old enough to know.better, were still capable of folly, as what man is not when a girl of eighteen is concerned? "I hope," she added, "that the Earl will do something for her. Certainly he ought to, when he knows all that his grandmether did, and what her intentions must have been. He ought to make her a little allowance—that is the least he can do. Not, to be sure, such a provision as we all hoped Lady Mary was going to make for her. but enough to live upon. Mr. Furnival, I believe, has written to him

ing to make for her, but enough to live upon.
Mr. Furnival, I believe, has written to him
to that effect." Mr. Furnival, I believe, has written to him to that effect.

"Hush!" cried the vicar's wife; indeed she had been making signs to the other lady, who stood with her back to the door, for some moments. Mark had come in while this conversation was going on. She had not paid any attention to it; and yet her are had been caught by the names of Lady Mary and the Earl and Mr. Furnival. For whom was it that the Earl should make an allowance enough to live upon? whom Lady Mary had not provided for, and whom Mr. Furnival had written about? When she sat down to the needlevork in which she was helping Mrs. Vicar, it was not to be supposed that she should not provide these worses has some time very vagrely, not perseiving the meaning of them; and then with a start she wate up to perceive that there must be something meant, some one—evan some one she knew. And then the needle dropped out of the girl's hand, and the plunfore she was making fell on the floor. Some, one! it must be herself they means! Who but she could be the subject of that earnest conversation? She began to remember a great many conversations as earnest, which had been slopped when she came into the room, and the looks of pity which

had been bent upon her. She had thought in her innocence that this was because she had lost her godmother, her protectress—and had been very grateful for the kindness of her friends. But now another meaning came in to everything. Mrs. Bowyer had accompanied her visitor to the door, still talking, and when she returned her 'face was very grave. But she smiled when she met Mary's look, and said cheerfully, "How kind of you, my dear, to make all those pinafores for me! The little ones will not know themselves. They never were so fine before."

"Oh. Mrs. Bowyer," cried the girl, "I have guessed something, and I want you to tell me! Are you keeping me for charity, and is it I that am left—without any provision? and that Mr. Furnival has written—"

She could not finish her sentence; for it was very bitter to her, as may be supposed.

"I don't know what you mean, my dear," cried the vicar's wife. "Charity—well, I suppose that is the same as love—at least it is so in the 13th chapter of 1st Corinthians. You are staying with us, I hope; for love, if that is what you mean."

Upon which she took the girl in her arms and kissed her, and cried as women must.

"My dearest," she kaid, "as you have guessed the worst, it is better to tell you. Lady Mary—I don't know why—bh, I don't wish to blame her—has left no will; and, my dear, my dear, you who have been hrought up in luxury, you have not a penny." Here the vicar's wife gave Mary a closer hug, and kissed her once more. "We love you all the better—if that was possible," she said.

How many thoughts will fly through a girl's mind while her head rests on some kind shoulder, and she is being consoled for the first calamity that has touched her life! She was neither ourgrateful nor unresponsive, but as Mrs. Bowyer pressed her close to her kind breast and cried over her, Mary did not cry but thought, seeing in a moment a succession of segnes; and realizing in a moment so complete a new world, that all her pain was quelled by the hurry and rush in her brain as her forces rallied to

you would; and I will not say a word. Oh, Mary, if she ever thinks of such things now "I hope she will not—I hope she cannot!" cried the gir!, with once more a wehement pressure of her friend's hands.

"What is that?" Mrs. Bowyer said, looking round. "It is somebody in the next room, I suppose. No, dear; I hope so, too, for she would not be happy if she remembered. Mary, dry your eyes, my dear. Try not to think of this. I am sure there is some one in the next room. And you must try not to look wretched, for all our sakes—"

"Wretched!" cried Mary, springing up. "I am not wretched." And she turned with a countenance glowing and full of dourage to the door. But there was no one there—no visitor lingering in the smaller room as sometimes happened.

"I thought I heard some one come in,"said the vicar's wife. "Didn't you hear something Mary? I soppose it is because I am so agitated with all this, but I could have sworn I heard some one come in."

"There is nobody," said Mary, who, in the shock of the calamity which had so suddenly changed the world to her, was perfectly calm. She did not feel at all disposed to cry or give way." It went to her head with a thrift of pain, which was excitement as well, like a strong stimulant suddenly applied; and she added, "I should like to go out a little, if you don't mind, just to get used to the idea."

"My dear; I will get my hat in a moment —"

"No, please. It is not unkindness; but I must think it over by myself—by myself."
Mary cried. She hurried away, while Mrs. Bowyer took another survey of the outer room, and called the servant to know who had been calling. Nobody had been calling, the maid said; but her mistress still shook her head.
"It mays have been some one whe does not ring, who just opens the door," she said to herself. "That is the worst of the country. It might be Mrs. Blunt, or Sophia Blackburn, or the curate, or half a dozen people—and they have just gone away when they heard me crying. How could I help crying? But I wonder how much they heard, whoever it was."

It was winter, and snew was on the ground.
Lady Mary found herself on the road that
led through her own village, going home. It
was like a picture of a wintry night—like
one of those pictures that please the children
at Christmas. A little snow sprinkled on the
roofs, just enough to define them, and on the
edges of the roads; every cottage window
showing a ruddy glimmer in the twilight;
the men coming home from their work; the
children tied up in conforters and cape, stealContinued on Egon Page.

Anniversary Exercises in San Francisco.

Prof. Wm. Denton speaks with Power and Eloquence through Mrs. E. L. Watson.

REPORTED BY WM.-EMMETTE COLEMAN.

The exercises attending the celebration of the thirty-sixth anniversary of Spiritualism in San Francisco, were varied and fraught with much interest, comparing favorably with those of preceding years in the matters of attendance and the character of the addresses and poems delivered. In one respect the anniversary this year was of peculiar interest; namely, the delivery of an eloquent address on, "is Spiritualism True?" by Mrs. E. L. Watson, announced as due to the inspiring influences of Prof. Wm. Denton,—of which more anon.

address on, "is Spiritualism True?" by Mrs. E.
L. Watson, announced as due to the inspiring
influences of Prof. Wm. Denton,—of which
more anon.

The Children's Lyceum opened the ball at
9:30 A. M., Sunday, March 30th, with appropriate exerciaes commemorative of the advenof the new evangel. Year after year, in winter and summer, this Lyceum keeps on its
way, under the guidance of a band of earnest
soulful workers who, by their unseldsh labors
to sustain this reformatory school, are wreathing for themselves immortal garlands, to
crown them in the bright beyond. The 'tectations, many and varied, were for the most
part excellently delivered, special mention
being made of a very effective rendition by
the universal favorite, Thos. Hill.

At 11 A. M. the exercises began in Metropolitan Temple, under the ministration of Mrs.
Watson. Floral decorations, many and elaborate, fairly covered the large platform-rostrum, and ornamented its sides. Ender inspiration, Mrs. W. gave a brief sketch of the
"Rise, Work and Progress of Spiritualism."
After reference to the Spiritualism of all
times and ages, antedating the advent of its
modern phase in 1848, which latter had been
foretold by many an inspired prophet, including Swedenborg. A. J. Davis, and the
Shakers, the speaker bore witness to the fact
that the origination of the spiritual rappings
in 1848, was due to concerted action in spirtilife to that end, by bands of philanthropists
and scientists, there being in the world sufficient scientific inquiry and sufficient spiritual liberty to warrant the ushering in this
new outpouring of spiritual light upon humanity. Scientists say the spiritual movement is due to a nervous epidemics are no'- aptto develop high religious sentiments, nor does
hallucination usually become so widespread
as Spiritualism has become. Describing the
various kinds of phenomena saccessively
manifested, Mrs. W. named pneumatography
or direct spirit writing without human contact, as one of the most convincing, evidences
of

The Spiritualist's principal stronghold is, that his philosophy and phenomena do not contradict the laws of nature, but are in accord with scientific truth. Every clergyman is compelled to admit a portion of our philosophy, and to-day the most illustrious divines are setting their sails to catch the breezes of our inspiration. The Churches are honeycombed with Spiritualism, and their cells are being filled with the sweets of spiritual truth. For the few hundreds that to-day publicly celebrate our cause's advent, there are thousands in this city, permeating the churches, and at this we rejoice; for, we come not to upbuild a sect, but to spiritualize all humanity. Though only a few comparatively meet with us to-day, there are tens of thousands in San Francisco who have been made better men and women by the elevating influences of the spiritual gospel.

In response to questions from the audience pertinent to the occasion. Mrs. Watson informed us (1) that the difference between spirit control and spirit inspiration is this; in the former case the medium was wholfy unconscious, passive, with the organs of speech moved mechanically, while in the case of "inspiration" only, as in her own case, she was never unconscious, and the remarks given were from her own mind, illuminated or intensified by the power of the spirits present; her own ormal capacities being stimulated, and through them flow currents of spiritual feeling from the inspiring intelligences. In spirit inspiration we do not usually get the language of the spirit, and sometimes not even a clear expression of the ideas of the "control." Rarely can a spirit fully project itself through an earthy personality; nospiritual feeling from the inspiring intelligences. In spirit inspiration we do not usually get the language of the spirit, and sometimes not even a clear expression of the ideas of the "control." Rarely can a spirit fully project itself through an earthy personality; nospiritualism is not to prepare us to die, but to fit us to live, If you are prepared

and the sorrowing in contrast to the unsatis-fying and soul-starving husks of orthodoxy.

WASHINGTON HALL, 2 P. M.

A large and attentive audience assembled in Washington Hall in the atternoon, to par-ticipate in the exercises under the control of Short speeches of five and ten minutes were the order of the day, interspersed with inspir-iting musical selections by the choir, assist-ed by Miss Earl, who rendered, very sweetly, two charming ballads. Poems, inspirational and normal, of more than average merit, were read by Mr. H. G. Knapp, Mrs. Laverna Math-ews, Mrs. Cummings Ellis, C. B. Williams and Mrs. Price. The President, Mr. H. C. Wilson, made an effective chalrman, and closed the meeting with a brief sketch of the work done by the Society the past year, which included the expenditure of \$250.00 for charitable pur-

poses and the foundation of a free spiritual library. This Society has just been incorporated under the laws of the State.

Spiritualism brings us, said the first speaker, Mrs. E. F. McKinley, face to face with the highest problems of human interest, the grandest possibilities of human ilfe. Its philosophy tells us that a practical life, imbued with philanthropy, charity and love, a life replete with high and holy deeds, is better far than a belief in any creed. It tells us we are not by instinct deprayed, but that we are in sympathy and relation with all that is good and beautiful in the universe. When we listen to the beautiful truths given us so eloquently through Mrs. Watson, we feel that our privileges are indeed high and mighty.

Rev. J. N. Parker asked, what the necessity for the new departure 36 years ago? The natural, innate desires of man demanded the spiritual revelation then inaugurated. Liberal Christianity had done much good work, but it embraced the realm of faithonly. More was demanded—knowiedge; and the demand was supplied. The new orthodoxy is fast rooting out the corruptions of the old orthodoxy, and while this purging process is going on, let us stand up, proclaiming that Spiritualism embraces the only complete system of truth. John Alleyn, of St. Helena, asserted that as the science of to-day far exceeded that of ancient Greece and Egypt, so does modern Spiritualism exceed the ancient. The transition period, through which we are passing surpasses anything ever imagined by the prophets of Palestine or by the scribes who wrote the records of Jesus of Nazareth. Mr. Edw. Fair was thankful the phenomena first dawned on the world through a little girl, the representation of the grandest part of the universe—woman! Spiritualism banisheesungenaturalism, and places all things on a natural basis.

Mrs. Dr. Clara L. Elison, under control, claimed that Constantine, when he united Church and State, forbade all spiritual phenomena, except those produced through the stake. The "control" hinself was burnt

remarks. Mr. E. G. Anderson briefly summed up the cui bono of Spiritualism, a fitting terminus to the three hours' session of speechmaking.

In the evening, at Washington Hall, the exercises were continued under the direction of Mrs. Ada Foye, the famious medium. For an extended period, Mrs. Foye has been holding Sunday evening meetings in this hall, consisting of a conference and test scance. Last Sunday evening, an address was delivered by Mrs. Foye, in which she gave a detailed history of the manifestations at Hydesville, with a sketch of the subsequent development of Spiritualism in all lands and countries. Mr. H. C. Wilson adverted to the suppression of spiritual truth and liberal thought by Constantine, and their inactivity during the thousand years of the Dark Ages. Spiftualism, said he, has made me more of a mán than I was. H. G. Knapp related his experiences with Margaretta Fox-Kane, Dr. Slade, and Chas. H. Foster. Mr. Rogers, an illiterate stevedore, under influence, delivered an address remarkable for its choice and expressive language, in which he eloquently portrayed the defects and misdeeds of the dominant creedal systems of the day. Mrs. Smith made some startling prophecies concerning the development of man's spiritual body in 1889-91. Mrs. Wilson counseled mutual love and forbearance among Spiritualists. Mrs. Patterson briefly alluded to the multiform blessings conferred on the world by Spiritualism, concluding with a fervent tribute to the memory of John Pierpont. Mrs. Catherine Seavey emphasized the cardinal truth of the brotherhood of man. From the lowest to the highest, all are brothers and sisters, and we are our brother's keeper so far as it lies in our power to help him.

The exercises closed with one of Mrs. Foye's interesting scances. It being suggested that she leave the platform while the phenomens of the phenomena given through this medium, there can be no question. The audience on this occasion was very large, the asises and ante-rooms being crowded, and many going away unable to ga

PROFESSOR DENTON'S ADDRESS.

In the evening Mrs. Watson was aunounced to speak on the subject: "Is Spiritualism True?" under the spirit inspiration of Prof. Denton, and a very large audience assembled in the Temple at 7.20. The morning attend. True?" under the spirit inspiration of Prof. Denton, and a very large audience assembled in the Temple at 7:30. The morning attendance had been largely above the average, but the evening audience aimost completely filled the extensive auditorium. In addition to the customary congregational singing, two solos by Miss M. C. Still and one by Jos. M. Maguire, all of which were excellently rendered, added no little to the evening's pleasure. Prior to the lecture, Mrs. Watson, in her normal state, explained the circumstances attending the announcement of the name of Prof. Denton as the inspirer of the evening's lecture. This is the first time the name of her inspiring "control" has ever been announced by Mrs. Watson, and it was done on this occasion very reluctantly. Mrs. W. commenced by saying that she never attached any importance to the name appended to inspirational discourses, nor did she think they gave any positive assurance of any higher intelligence being embodied therein. She herself was not a perfect psychological subject, the imperfections of her organism, her lack of culture, etc., limiting the action of her brain even under the highest inducace. She began to speak in public at fourteen, and has never received anything worthy of the name of a common-school education,—her education being derived from

observation and the culture attending her abnormal experiences. "I come," said she, "always on the platform upprapared to lecture! I do not know that platform upprapared to lecture! I do not know that platform upprapared to lecture are due to the earthly side of the influences, and periani to impelf, not to the invisible inspirers." "Four weeks ago," continued she, "a valued friend of known veracity came to me, and told me that Prof. Denton had come to a fine dium in San Francisco, of high social standing, and desired her to inform me that he me, on this subject. 'Is Spiritualism True?'. I at once refused to consent, and when urged to grant the request, I returned a positive negative. Suddenly, in the midst of my denials, I felt the presence of those before me now. I arose from my chair and washed to my denials, I felt the presence of those before me now. I arose from my chair and washed from the influence, but I felt viridly the impressed Prof. Denton's thoughts as follows: 'I am aware of your reluctance to accede to my request. I know your timidity and lack of self-confidence; but you were the last representative of Spiritualism I saw in Australia, and I have many friends. In San Francisco whom it would gratify to hear mid tentile the washed that the was a warmer friend to me than I had known him to be. All these thoughts overcame me and I confessed that I had to give up my objections. I could not withstand these arguments, and I consented. "I do not suppose he will be able to manifest his peculiar modes of expression or forms of thought; he will be only my psychological supply conjected inspirer." The forgoling only comprehends the substance, not the eart work of accrety any on we kose death I should have presented to hear and the substance of the remaining edic, not only my psychological inspirer." The forgoling only comprehends the substance, not the bard of the substance of the forgoling only comprehends the substance of the bender prof. Denton was one of my sincerest friends, and I know of accrety any on

Mrs. Watson's lecture for future use in the JOURNAL.

The concluding exercises of the anniversary occasion were held at Ixora Hall, under the auspices of the Society of ProgressiveSpiritualists, on Monday evening, March 31st; and consisted of a literary and musical entertainment, a comedicate, and dancing by the young folks,—all over 90 being excluded from the floor. The attendance was very large, the performances meritorious, and the enjoyment hearty.

ent hearty. Presidio, San Francisco, Cal.

Dr. Eugene Desprez, the distinguished French surgeon, free-thinker and Republican, has written a letter in his capacity as surgeon to the Hospital de La Charite, strongly de nouncing the exclusion of Sisters of Charity from the hospitals. He declares that lay nurses are Jess efficient than the Sisters of Charity. The exclusion of the Sisters, he says, is contrary to the interests of the poor. It is a despotism more odious than the worst of monarchies and may eventually compromise the Republic.

MODERN SPIRITUALISM.

Address Delivered by Wm. S. Godbe at the Walker Opera House, Salt Lake City, Utah, Sunday, March 30th, 1884.

(A Condensed Report.)

(A Condensed Report.)

Spiritualism in its broad and deep sense may be defined as the affirmation of the spiritual, as the underlying cause of the material universe, and the recognition of God as the controller thereof, the supreme intelligence and source of all life;—that which we call nature being but one form of expression of the divine mind to the external consciousness.) This grand basic idea in its relation to human affairs, it will be readily seen,—compels at once the recognition of the divinity of the past in all previous dispensations of light and truth to the world, in all lands and among all peoples, and implies the assertion of eternal providence and justifies the ways of God to man. Modern Spiritualism, as a movement, with its obscure beginning thirty-six years ago'ln the State of New York, can only becorrectly understood in the light of this fundamental truth, and in chanection, also, with the extraordinary events that distinguish the age in which it has come. Theoresent marks an epoch in the world's history he which the labors of former generations seem to culminate preparatory to the establishment of a new and better order of things.

Corresponding to the wonderful advancement of material science and inventive genius, is the unfoldment of man's spiritual nature, enlarging his capacity for the reception of grander truths and inspiring the soul to higher thought and nobler purpose. Just in proportion as man's physical surreundings are improved and the coarser elements eliminated from his nature, will his moral and spiritual progression take place, and as there can be no limit to the former, neither is there to the latter.

The realms of the unseen are full of light, but we can only receive according to our capacity. To the intelligent student, then, it is not strange that simultaneous with the

The realms of the unseen are full of light, but we can only receive according to our capacity. To the intelligent student, then, it is not strange that simultaneous with the material developments of the nineteenth century, should come unanifestations of the presence of departed dear ones—by means of such phenomena as were at their command or that could best appeal to the external senses.

That phenomena of this sort, demonstrating at least the presence of unseen intelligences, did actually occur can scarcely be questioned without an utter disregard of an overwhelming amount of competent testimony.

overwhelming amount of competent testimony.

It is not my purpose on this occasion, however important it may be, to discuss this part
of the subject, but taking for granted the
spiritual hypothesis that. It is not all of life
to live, nor all of death to die; that, in a word
the soul is immortal, it will be my alm to
submit for your consideration some of my
conceptions of the philosophy and mission of
Spiritualism, as embodied in the teachings of
the Spirit-world to us who are still struggling
with the stern realities of this, bound-down
perchance, with their weight of care and sorrow:

First, I would say that while rejecting all

row.

First, I would say that while rejecting all man-made theology with its unwarrantable assumptions and irrational dogmas, Spiritualism affirms the truth of religion, pure and simple, as the most precious part of our being; and is, in fact, the only power that can preserve religion from the destruction that awaits the creeds, with which it is so intimately associated—to accomplish which is an essential part of its present purpose.

Spiritualism is, indeed, itself a religion, the highest that the enlightened human mind has so far attained. Its faith is based on God as the absolute goodness, wisdom and love. Its hope rests on the immortality of the soul and the ever-increasing growth of its affections, and its charity is the culmination of both and is as broad as the universe itself. Unlike all other religions in this respect, Spirifualism declares that all men in all lands, everywhere, are the children of God and are equally the subjects of his care and love, and that the same glorious destiny that is in store for one is in reserve for all; that mankind is coming out of the darkness into the light, and that the experience of each person is such as is best calculated to promote his growth and advancement.

With reference to the problem of evil, to handle which theologians have invented a

the light, and that the experience of each person is such as is best calculated to promote his growth and advancement.

With reference to the problem of evil, to handle which theologians have invented a devil to lead men astray, and an eternal heli to consign them to for being thus misled. Spiritualism teaches that evil exists in the very nature of things as the antithesis of good, and that in the hands of the infinite it is not only safe but made conducive to divine ends—necessary. In fact, for the education and expansion of the sonl. But for us, fipite creatures of earth, groping in its darkness for the light, evil exists only to be antagonized and overcome.

Whatever else may be vague in regard to this complex question this at least is clear, that for man evil is, only that it may be resisted—not in anger or in hate but in wisdom and in love, having regard for the equal rights, liberties and happiness of all. Let those who may, plunge into evil to get experience, or that "grace may abound," but the wise will forever shun it in all its forms, as they would a pestilence. Nevertheless, as sin is the violation of law, all are more or less transgressors, if only through ignorance, yet, whatever the cause, none can escape the inevitable penalty consequent thereupon. This is God's method of correction and his punishment for disobedience, whether against the physical, moral, er spiritual laws of our being, and is as swift and certain as it is merciful and just, and is always in exact proportion to the nature of the offense; hence the transgression of the passing hour does not receive an eternal penalty, nor do the misdeed of this brief and fitful existence merit everlasting pain. Ignorance or gross spiritual bindness can alone save such a belief from positive blasphemy.

God's punishment, moreover, is wholly reformatory, and its methods are those of love

onimness can alone save such a belief from positive blasphemy.

God's punishment, moreover, is wholly reformatory, and its methods are those of love and wisdom, leading the child of earth from the stormy paths of discord and sorrow to where all is harmony and joy. In the light of this divine philosophy we can look upon our fellow beings as brothers and sisters, each performing his or her appointed part in the great drama of life, none daring to say, in the light of the soul, "I am holler than thou," or for those alone who believe with me is salvation to be secured; since all are being led onward and upward to the eternal truth and ultimate perfection. Spiritnalism, then, being based no more on the facts of man's spiritual nature than on the infinite Spirit itself, is destined to be the brightest star of his hope and the supreme religion of his future.

But the object sought to be accomplished at the present time is not to form an organization or build up a church upon any formula of belief, however grand or comprehensive, but to scatter seeds of heaven-born trath broadcast throughout the land, in the churches and out of them, on the platform and in the press,—the very leaven of God preparing

the world for the better day that is soon to

the world for the better day that is soon to come.

The movement has an universal significance, and cannot become sectarian or limited by the broadest creed the mind can grasp. Its mission is to all humanity and its purpose is to emancipate, purify, elevate and bless! Temporary organizations for local needs are of course in order, and are being established in all sections, as necessity may require; but the present is the time of disintegration—the period of transition, in which the old forms of faith are losing their power, and whep men in the freedom of their manhood are beginning to interrogate nature and nature's God as to the enigmas of this life and the possibilities of the next.

Now is the time for the innovator and the fooncelast, the most fearless criticism, ultra skepticism and mental discord, preparatory to the outpouring of the higher truth and deviner harmony that is to follow.

Reaction is the law of all progress, and it is only by giving to what we may deem honest error, the same freedom we claim for truth, that the contrast can be seen and perfect toleration enjoyed. All who are true to their convictions are doing God's work!

Not shen for the glorification of the Individual or the establishment of a great dominant church, distinguished for the purity of its ethics and the self-love and admiration of its members; not for this, has the silence of the heavenly world been broken and its messengers sent forth, but to meet the urgent need of the longing, hungry-heart for evidence of a future existence, and the continuance beyond the grave of the love and riendship begun on earth, only to be cut off in the springtime of its life and sweetness; and also toawaken as never before the unselfish, heroic and sublime in the soul, leading it up to God as the absolute truth and perfect love. Spiritualism enunciates the sublime principle that all personal induence growing out of wealth and fame; all gifts, whether of science, letters, art, music or eloquence, can only be rightfully exercised in the interest of

vated mind, out to be conscientiously emphyed for the elevation of those who are less favored.

Your moral and intellectual strength is not
for you alone, but for the 'weak and faltering; the wealth you possess is not yours for
selfish ends, but to be used in sacred trust for
the benefit of those who are bound down with
that wretched poverty that saps the mind and
kills the hope; and these who revel in the
greater preciousness of mental riches, when
touched by the divine sympathy that comes of
spiritual awakening, born of unselfishness and
love, will consecrate all and use all for the
enlightenment and uplifting of the masses;
giving freely that which hath been freely
given, expressing their thoughts honestly and
fearlessly, in the ardent love of right opposing the wrong; that in the end oppression
may cease, and liberty, equality and fraternity become possible to all mankind.

CALL

For the Annual Meeting of the American

known.

We trust, therefore, that the cause of an organized, rational and purified Spiritualism, the need of which has been long felt, may be halled and responded to with joy by the many thousands whose lives have been enriched and brightened by this Modern Spiritual dispensation, and that all such will unite heartily to help place it before the world in a light favorable for its reception, thus aiding to spread its benign influences to the unnumbered thousands of our brothers and sisters waiting for the light and joy which the knowledge of such a philosophy is so well calculated to afford.

thousands of our brothers and sisters waiting for the light and joy which the knowledge of such a philosophy is so well calculated to afford.

The New England Spiritualist Camp Meeting Association holds its camp at Lake Pleasant through the month of Abgust. Lake Pleasant Camp is known to be the largest and best appointed Shiritualist camp in the world. Here, desiring the camping season, may be met thousands of representative Spiritualists from nearly every State and Territory in the Nation, as well as a number from different foreign countries. These considerations, among others, seemed to point to Lake Pleasant as the best place to hold our annual meeting this year. The Board of Birectors of the N. E. S. Camp Meeting Association have extended a cordial invitation to the American Spiritualist Association, as a sister Association working for the common good of Spiritualism. This act of courtesy does not, of course, commit the Lake Pleasant Management to the alms and objects of the American Spiritualist Association, but many of its members are known to be favorable thereto, and it is hoped that a thorough exposition of the purposes of the A. S. A. will make apparent to all who attend the sessions of our annual meeting, the need of organization for effective work on a common basis and in a business way.

It is desirable that all associations of Spiritualists aiready made, who approve of our objects, should appoint delegates to be in attendance in case it should become desirable for them to act officially in conjunction with us to effect consolidation or otherwise promote the general good of the cause.

Accommodations can be procured at reasonable rates for such delegates, and others from a distance; information on these matters can be obtained in due season from the official Afmouncement of the Management of Lake Pleasant Camp, which will appear at least two months before the meeting.

Signed under authority of the Board of Trustees, by

JNO, G. JACKSON, President.

JNO. G. JACKSON, President. Hockessin, Del.

Horsford's Acid Phosphate.

BEWARE OF IMITATIONS.

Imitations and counterfrits have again appeared. Be sure that the word "Horsword's" is on the wrapper. None are genuine without it.

Woman and the Mousehold.

BY HESTER M. POOLE. (METUCHEN, N. J.)

RESISTANCE.

Sometimes I feel so passionate a yearning
For spiritual perfection here below,
This vigorous frame, with healthful fervor burning, Seems my determined foe.

So actively it makes a stern resistance. So cruelly it sometimes wages war Against the wholly spiritual existence. Which I am striving for,—

It interrupts my soul's intense devotions; Some hope it strangles of divinest birth, With a switt crush of violent emotions That link me to the earth.

It is as if two mortal foes contended Within my bosom in a deadly strife; One of the loftier aims for souls intended. One of the earthly life.

And yet I know this very war within me, Which brings out all my will power and control This very conflict fir the last shall win me The loved and longed-for goal.

The very fire that seems sometimes so cruel Is the white-light that shows me my strength.

A furnace fed with the divinest fuel
It may become at length.

Ah! When in the immortal ranks enlisted,
I sometimes wonder if we shall not find
That not by deeds, but by what we've resisted,
Our places are assigned.

—Etta Wheele

-Ella Wheeler.

That not by deeds, but by what we've resisted,
Our places are assigned.

—Etta Wheeler.

The author of the above lines has depicted a struggle through which all earnest natures have passed. "When I would do good, then evil is present with me," wrote the Psalmist, enunciating a general truth in his complaint. Human nature has little changed in the ages since his devout soul sought for strength and consolation from higher sources.

So long as there are warring propensities in the individual, so long as one portion of the nature is keyed to one pitch, and other portions to another, there will be discord, unsteady purposes, unhappiness. Our greatest wretchedness comes always from ourselves. We have heavenly aspirations in our best hours, and earthly ambitions in our poorest. Two angels do strive for the mastery; one descends from the abode of light, the other comes from the domain of darkness. Our hope lies in the exercise of our will. That is ours to use in reinforcing the decisions of justice, it is a strife to do right. Rectitude does not always come as easy as to breathe, but the soul girds itself for royal efforts and struggles bravely on. One effort successfully made, the second and third trials are more easy. To give up the exercise of some selfish propensity, to keep the heart sweet amid disappointments, to have undagging faith in the triumph of good, even when evil flourishes unchecked, to stiff jealousy and grief when betrayed by those who were loved and trusted—these challenge the powers of human nature. But if the Will rises triumphant oversuch difficulties, it is a proof of the inherent power of the spirit in fits jearthly conflicts, and an earnest of the strength which is the endowment of every human being.

They are but children who have not had temptation and trial. It is easy for such to pronounce judgment upon the erring, but the tried sonl rejoices when victory comes after a hard fought battile, and weeps over him who falls bruised and bleeding by the way. Not in anger, not in condemnation, but i

Mrs. Joseph Cook has entered the lecture field, taking for her theme, "The Temples and Tombs of Hindostan." and illustrating her remarks with stereopticon views.

Miss Janet Thoms, who often used to navi-gate her lather's ship, is now teaching a school of navigation in New York. She was in part the author of Thom's Navigator, a book of authority among mariners.

book of authority among mariners.

"At dinner in Cincinnati," writes a Cleveland Leader correspondent, "Matthew Arnold remarked that American women looked
pale, unhappy and careworn. A lady at his
side remarked: 'If you look around you, Mr.
Arnold, you will see that the ladies here today are as fair, care-free and happy as it
spossible for people to be.' The teacher of lucidity raised his eyeglass and, gazing critically, said in a supprised tone: 'Well, upon
my soul, Mrs. Arnold is the only careworn
one in the room.'"

cally, said in a supprised tone: Well, upon my soul, Mrs. Anrold is the only careworn one in the room."

Mrs. helusina Fay Pierce, in her little book, "Co-operative Housekeeping," has embodied her former articles in the Atlantic Monthly, as well as the Experience of Cambridge women who had a Co-operative Store. Bakery and Laundry, a few years since. The Post sums up her designs in this manner:

"The plan as now suggested begins modestly with an association, members of which own not less than one nor more than five shares, the total being 250 and capital stock \$1,250. With this a co-5perative store is to be organized where the simpler necessaries of life will at first be sold at current retail, rates, every thing being of the best quality. All expenses are to be reduced to a minimum by the members of the association participating in the necessary work in the store, which will be open twice a week. The book-keeping and porterage only are to be paid services. The accumulating profits of the establishment are to be used in extending the range of its usefulness) and ultimately including a bakery, kitchen, sewing rooms and laundry. Part of the profits are to be paid in dividends to those owning five shares. The end and aim of the experiment is for women "to place housekeeping on the same associate plane with the innumerable industries of the strong, unregarding companion who has now lefther so far behind."

There is no doubt but society will come to something of this kind, sooner or later. It will be impossible for each flousekeeper to do all her own work, or to hire it done, as wants increase. The only way out of perplexities too flowerous to mention, is to have the heaviest work done on a large scale and outside of the house. Why should each household bake and wash any more than it chould spin.

weave and do its tailoring and shbemaking?
One of the most popular of the lecturers in
the West is Mrs. C. D. Adsit of Milwankee,
who is an acknowledged authority on art.
Her lectures on etching and engraving and
ceramics are absorbingly interesting, and she
is remarkably happy in magnetic charm as a
speaker. The press gives Mrs. Adsit credit
of "placing Milwankee foremost of Western
cities in the knowledge, appreciation and
patronage of art."

Laura C. Holloway's "Wives and Mothers of Great Men," a large, handsome book of several hundred pages, containing thirty-five illustrations, fills a place which has hitherto been left vacant. It will be as popular as her "Ladies of the White House," and is an excellent work of reference. All such works relating to heredity through the mother's side, are now eagerly scanned by scientists, and the real importance of the woman principle in society is fast attaining its true prominence.

THEODORE PARKER ON THE WOMAN QUESTION THEODORE PARKER ON THE WOMAN QUESTION.
Half a century ago, he wrote: "You speak of "poor weak Woman." Weakness and strength are only comparative terms. To speak absolutely, nothing is absolutely strong but He who is strength itself. But a woman, comparatively weak! Turn over the pages of history, and read what she has done. Who is it that excites the glant spirits of the world to run their career of glory? and better, far better, and nobler, too, who carries joy and peace to the fireside of the poor and the peasant?" Again: "But proper notions of marriage, and so of divorce, can only come as the result of a slow but thorough revolution in the idea of Woman. At present all is chaotic in the relation between her and man."

the relation between her and man."
Washington Irving once wrote: "Those disasters which break down the spirit of a man and prostrate him in the dust, seem to call forth all the energies of the softer sex and give such intreplidity and elevation to her character that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who has been all weakness and dependence, and alive to every trivial roughness while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and support of her husband under misfortune, and abiding, with unshrinking firmness, the bitterest blast of adversity."

The 36th Anniversary.

To the Edited of the Religio Philosophical Journal:

Nadeau Hall, in the most imposing block of this city, and near its center, was beautifully festooned with wreaths of flowers (which makes the property in much profusion Nadeau Hall, in the most imposing block of this city, and near its center, was beautifully festooned with wreaths of flowers (which at this time are blooming in such profusion in this Land of Sunshine) and the piano stand and mantels were covered with bouquets, in honor of the 38th Auniversary of Modern Spiritualism, which was celebrated there on the evening of the 31st of March. The programme consisted of music, recitations, singing, and an address—"The Problem Solved"—by Mr. Bartley who, in a few well-chosen words, described the rise and progress of the modern movement we bad met to celebrate, and more information was given in that fifteen minutes' essay than we get in some of our glittering verbose lectures. J. Tilley recited Poe's "Kingdom," which produced a good impression, at least if profound attention be an index. Mr. French read an original poem, "Echoes from the Voice of Truth," in his usual vigorous manner. Miss Annie Tilley gave us "Love-and Latin," very nicely, Mrs. Severns and Dr. Rush favored us with some fine singing, and the music from the orchestra under the direction of Prof. Lenzberg (whose wife is a test medium), was delightful; but the crowning piece of the evening was Poe's "Farewell to Earth" (given through the mediumship of Lizzle Doten), as rendered by Mrs. Tilley, who gave it with fine elocutionary effect. The "'Comie up Higher, cried the angels," was very impressive. A few words from the president of the evening closed this part of the entertainment. A grand during the eyening and everybody seemed to be at the very height of enjoyment; the magnetic atmosphere was bracing and exhibitation," This is a credit to Spiritualism, something we need not be ashamed of," said one who only a few months ago started out to investigate the problem. A pleasanter or more agreeable entertainment it has rarely been my lot to attend.

Los Angeles, Cal., April 7th, 1884.

Theological Nuts.

1.As we are required to love our enemies, may we not safely infer that God loves his

may we not safely infer that God loves his enemies?

2. If God loves his enemies, will He punish them more than will be for their good?

3. Would endless punishment be for the good of any?

4. As God loves his friends, and He loves his enemies also, are not all mankind the objects of his love?

5. If God loves those only who love Him, what better is He than the sinner?—Luke vi., 32-33.

6. As love "thinketh no evil." can God de-

6. As love "thinketh no evil." can God design the ultimate evil of a single soul?
7. As "love worketh no ill." can God inflict or cause, or allow to be inflicted, an endless ill?

ill?

8. As we are forbidden to be overcome of evil, can we safely suppose t at God will be overcome of evil?

9. Would not the infliction of an endless punishment prove that God had been overcome of evil?—REV. ABEL C. THOMAS, in Medium and Daybreak,—

Nearly 40,000,000 pounds of maple sugar were produced in this country last year. Pennsylvania supplied 2,866,010 pounds. A Connecticut minister hasdenounced kissing games at church social gatherings. He is ninety-five years old.

Magazines for May Just Received.

Cassell's Family Magazine. (Cassell & Co., New York.) Contente: Within the Clasp: A Day at a Model Laundry; In an Australian Forest; Sister Eyes; Healthful Recreations; The Gloaming Time; A Highland Joke; Sketched in Court; The Promotion of a Private Bill; Our Garden in April; Witness My Hand; To One Who Murmurs; The Family Parliament; King Baby's Wardrobe; River Memories: Remunerative Employments for Gentlewomen: Spring-time; Simply Sweet; What to Wear; Manxiand People; The Gatherer; Song Competition Award.

erer; Song Competition Award.

THE ATLANTIC MONTHLY. (Houghton, Milfin &Co., Boston.) Contents: A Roman Singer; The Anatomizing of William Shakespeare; Linguistic Palsontology; The Arbutus; En Province; At Bent's Hotel; Dewof Parnassus; Matthew Arneld as a Poet; In War Time; Governor Thomas Hutchinson; The Silver Danger; William H. Seward; Marechal Niel; The Progress of Nationalism; Recent American Fiction; Juttle's History of Prussic; Edward Bulwer, Lord Lytton; The Contributors Club; Books of the Month.

GODEY'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia.) Contains the usual complement of Stories, Fashions, etc., with illustrations.

The drunkard swills alcohol. Wise men use amaritan Nervine, the king of remedies.

The True Elixir of Life

Is AYER'S SARSAPARILLA, a highly concentrated Medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Mandrake, Stillingta, Iodides of Potassimu and Iron, and other ingredients of great strength and curative virtue.

HION. F. JEWETT. ex-Mayor of Locality and ex-State Segator, says that the only reparation of Sarsaparilla that seems to be only great trength and curative virtue.

AYER'S SARSAPARILLA
Has been tested by and has received the
unqualified, commendation of 4,000,000
families in the Linited States, and 7,000,000
families throughout the world...

AYER'S SARSAPARILLA
Is the only Blood Purifier that has gained
and retained the confidence of the people
of tropical countries, where such medicines are in great demand.

AYER'S SARSAPARILLA

Is the most popular libod Purifier ame
sailors, and is in nine-tenths of the me
cine-chests of the best class of America
English, German, and Danish Vessels.

AYER'S SARSAPARILLA

Contains no Arsenic and Absening falsely called Alteratives upon the credulity of the public.

AYER'S SARSAPARILLA

Has been for many years recognized as the best Alterative and Tonic Medicine in all civilized countries.

AYER'S SARSAPARILLA Promptly relieves from General Debility, Servous Prostration, and Derangement of the Vital Organs.

AYER'S SARSAPARILLA Effects radical cures of all maindies aris-ing from the taint of Scrofulous or Con-taglous Diseases, or the corruption of Mercury in the system.

AYER'S SARSAPARILLA

Is endorsed by the medical profession and regularly prescribed by many leading practitioners.

AMBLERS WILLIAMS Meanwhile, Meanwhile,

AYER'S SARSAPARILLA.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the atmost miraculous cures effected by this only really Blood Purifying Medicine.

Ayer's Sarsaparilla,

PREPARED BY

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by all druggists; price \$1; six bottles for \$5,

AYER'S SARSAPARILLA

AYER'S SARSAPARILLA.

AYER'S SARSAPARILLA. HIRAM PHILLIPS. Glover, Vt., attests he cure of Hereditary Scrofula, in here generations of his family, by

AYER'S SARSAPARILLA.

AYER'S SARSAPARILLA

Militon Fox, the largest land-owner and farmer of Middlesez Co., Mass., credits his cure of Serofulous Humor and Dyspepsia to the thorough parifi-cation of his blood by

WARREN LELAND, the famous Ave-Fork landlord, testifies, from his own knowledge, that for the cure of Liver Disorders, Gout, Salt Rheum, and various results of high living, there is no medicine equal to

Thos. N. Cook, West Nomercille, Mass., was cured of severe Eczema, and rescued from a rapid decline, by

THE SISTERS OF CHARITY, Dorchester, Mess., voucle for the Alterative and Curative virtues of

AYER'S SARSAPARILLA.
JOHN J. RYAN, Philodelphia, Pa,
professional base-ball player, was cured
of Rheumatism by

D. B. Kenr, Big Springs, Ohio, testi-fies that his son, fifteen years old, was cured of Catarrh in its worst form, by

IS UNFAILING
AND INFALLIBLE
IN COUNTY
EPITEPHIA PILE
Spanna, Falling
Sciences, Convulslons, St. Vitus Dance, Alcoholism,
Optum Eating, Seminal Weakness, Impotency, Syphilis, Scrottla, and all

Nervous and Blood Diseases.

To Clergymen, Lawers, Literary Men, terchants, Bankers, Ladies and all whose deductary employment causes Nervous Prostation, Irregularities of the blood, stomach, ovels or Khing's, or who require a nerve onic, appetitor or stimulant, Samaritan Nerse is lavaluable.

tonic, appetizer of since is invaluable.

Thousands [THE GREAT]
proclain it the most wonderful! Invigor, and that ever sustained a sinking system.

[NERVE]

OLIGO per bottle.
The DR.S.A.RICHMOND
MEDICAL CO., Sole Proors, St. Joseph, Mo.
Sold by all Druggiata.

Fo'r Testimonials and Circulars sent strait. Lord, Stoughtenburgh & Co., Agents, Chicago, Ilia.

CAIN Health and Happiness.

HOW ? DO AS OTHERS HAVE DONE.

Are your Kidneys disordered?

"Kidney Wort brought me from my grave, as it were, after I had been given up by 15 beel doctors in Detroit." M. W. Deveraus, Rechanic, Ionis, Mich. Are your nerves weak?

C. after I was not expected to live."—Hrs. M. E. ! Goodwin, Ed. Christian Montley. Clavelland, O. Have you Bright's Disease?
"Ridney Wort curred me when my water was just like chalk and then like blood," Prank Wilson, Praboty, Mass.

Suffering from Diabetes?

Gives almost immediate to Dr. Phillip C. Ballou, Ma you Liver Complaint?

Is your Back lame and aching?
"Kidner-Wort, it bettle cured no when I was a
lame I had to roll out of teed,"
C. M. Tallmage, Milwankee, Wia Have you Kidney Disease

of unsucventul dor-Bam'l Hodger, Willia Are you Constipated?
"Kidney-Wort causes easy evacuations and on
me after 16 years use of other medicines."
Notion Fairchigh, St. Albane,

Have you Malaria?
7.Wort has done better than any other have ever used in my practice.
Dr. R. K. Clark, Bouth Here, V

"Eidney-Wort has done me more good the ther remedy I have ever taken." Hrs. J. T. Galloway, Elk Flat, Oreq

Are you tormented with Piles':
"Edney Wort permanently turned use of blooding
plies. Dr. W. C. Krine retremented if to me."
Geo. H. Bornt, Cashior E. Bank, Elyerstown, Pa Are you Rheumatism racked "Kidney Wort outed not after I was given up the by physicians and I bed referred therey years." Elbridge Malcolle, West Bable, Bain

Ladies, are you suffering?

Edner-Wort cored me of peculiar troubles early wars standing. Many friends we and practically was standing. Many friends we and practically also be about to be a suffering to the standard of the If you would Banish Dise

KIDNEY-WORT THE BLOOD CLEANSER.

MIND, THOUGHT AND CEREBRATION.

Famphiet form, price 10 cents.

For fair, wholesale and retail, by the Extrematic Puntaments House, Chicago.

DR. SOMERS'

Turkish, Russian, Electric, Suiphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle.

These baths are a great lurary and most potent curstive agent. Nearly all forms of finence Hapsdy Disappear Under Agent. Nearly all forms of finence Hapsdy Disappear Under Lines are delighted with the off-alministered. All who try them are delighted with the off-alministered. Try them at once and judge for powerfs. Try them all shot, as given by us, is par excellence in Nervous Open for Ladies and Geotherne from 7 a. M. to 9 p. M. Spoders 7 a. M. to 12.

THE SPIRIT WORLD:

INHABITANTS, NATURE and PHILOSOPHY. ETGESE CEOWELL, M. D.

The Problems of the Ages have been. What are We? Wheches Came My? and, Whither are We Bound? Of these the tast is the most momentum, and it is the object of this work to said in the boundion of this problem. Citath bound, pp. 197. Former price \$1.25, now selling at 50 cents per copy, putpaid
For sale-Whitesiale and retail, by the RELIGIO-PHILOSOFHICAL PUREMENTS MOCKET, Chicago.



ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS,

DENVER,
City and Atchieu, to Denver, conton Depots at Kansas City, Atchieus,
eurer with through trains for SAN FRANCISCO, and all points in the Far West, Shortest Line to

KANSAS CITY, TOURISTS AND HEALTH-SEEKERS Should not forget the fact that Econol Trigor reduced rates can be purchased via this Through Line, to all the Health and Jessorts of the West and South-West, I the Mountains of COLORABO, the Vall

CITY OF MEXICO, HOME-SEEKERS

the heart or un vo.

Neurasia, Kansas, Tuzas, Colorado anu
Neurasia, Kansas, Tuzas, Colorado anu
Neurasia, Kansas, Tuzas, Colorado anu
Neurasia, Amerika, Andrea de Cansas, Andrea Naules anuiversalir admitted to be the
Finest Equipped Railread in the World for
all classes of Travel.

Telesta via tida line for sale at all RailNeiras via tida line for sale at all Rail-

Through Tichets via this line for sale at all Radioad Coupon Togat Offices in the United States and Canada
T. J. POTTER:
Vice Pres. and Gen. Mannage.
Vice Pres. and Gen. Mannage.
Gen. Pres. Ag's Chicago.

JNO. Q. A. BEAN, Gen. Pass. Agt Chicago all Broadway, New York, and as Wayhington St., Boston.

THE PROOF PALPABLE

ng an account of the Stateria

By MPRO SARGEST.

Author of "Placebetta," "The Scientific Bests of Spirit etc.
Price, paper certer, Ric., postage firm; cloth, RLM, por Tor and, wholest'de and estall, by the firmance-burn call Publishing Educa, Chirage.

SOLD tree. J. S. Binera Co., 26 Dec Se. R. T.

FAMILY PORTRAITS. All kinds of pictures charge, INDIA 198, WATER COLORS of OIL. Send stamp

WANTED A WOMAN of sense and energy for our business in her locality, hiddle aged preferred. Natary \$35 to \$50. References ex-changed. GAY BROS. & CO., 14 BARCLAY M., NEW YORK.

PATENTSHAND-BOOK FREE.

AGENTS wanted for The History of Christianity, Abbett. A grand chance. A 54 book at the property of the Control of the Control

Anakesis "gives entires antique to facility and infaithle cure to facility and from the facility control of the facility of th

\$65 A MONTH & board for a live Young Men or Ladies in each county. Address P. W ZIROLERA CO. Chicago, Ills.

A lady's fancy hot with 26 articles and 60 page host Blustrating games, tricks 8 send 10c to hele pay nostage. E NASON & CO., 120 Futen St., New York

EXGINER THRESHERS SIN MILLS, Barze Fourts THRESHERS minited to all rections. S. Wron for Fig. 2: Illus, Pumphlet and Prima to The Austraan & Taylor Co., Mandelet, Ohio.

BARLOW'S INDIGO BLUE. cought to have it on sale. 57 Ack Him Fow IT. B. R. WILTHERGER, Prop'r, 722 X. Second Mt., Philade

EPPS'S COCOA.

"By a thorough knowledge of the natural laws which govern the operations of threatens and outrition, and by a careren the operations of the law properties of well-elected theira,
all applications of the law properties of well-elected theira,
all spirituals of the first properties of well-elected theira
flavored beverage, which may have us many heavy doctory
bills. It is by the functions use of such articles of their that a
constitution may be as always bells up notification enough
the first properties. However, the constitution is a law and the second of the constitution of the

nodrished train. — Civil Service founds.
Made singley with in-thing sector or mills. Sold in time only 1/2 to and it is to receive, labeled this:
JAMES EPPS & CO., Homopathic Chemists,
London, England.



Warner Bros. Celebrated Coraline Corsets are the scknowledged standard of Europe and

re the scknowledge. The free cut; is especially the Flexible Hip (see cut; is especially the free cut; is especially the cut; is especi The Fiexible Hip (see cut) is especially ndapted to those whose coracts treats over the hip; the Health, Nursing, Coraline, Abdominal and Misses' Corsets, are all popular styles, adapted to ladies of different forms.

Frice, From Siup. For RALE BY LEADING MERCHAPIS EVERYWHERE. Avoid all institutions, Resure our cause is on the log.

WARNER BROS. 14. Wabash Ave., v.a...go

ia man



rorth, Alchiasu, Minnespolis and connects in Union Depole with all it nee of road between the Atlantic antecess. Its equipment is unreviated a country of the control of th

"ALBERT LEA ROUTE

guest, Nachylle, Louisville, Letzigitor, Chellinopia, Indianopia, Louisville, Letzigitor, Chellinopia, Indianopia, and Latzgette, and Onalia, Minney-olie and St. Faut and intermediate points.
All Through Fastengers Travel of Yast Suppose Travel, for tale at all principal Ticket Offices in the United States and Clanada.
Baggage checked through and rakes of fact all verys as low as competitors that offer less advantage of fact and the Competition of the Competition o

CREAT ROCK ISLAND ROUTE,

BEAUTIFUL SONGS.

DY C. P. LONG J.EV, author of "Over the lit Detart fewer. Meloties." "Come in Thy Beauty, Light," "I am electe to the Rosea," "Security in Committee the Soul," "In Messees We'll Know Over Over," "Low Conde," "One Security" in Messees and a Binguisted Histy." "We'll All Meet, any Moreand Land of "The Mover and a Binguisted Histy." "We'll All Meet, any Moreand Land" "The Golden Gapte two Lett Alax," "The Mover and the Mover and Messees and Messees

Seligio-Philosophical Journal but held by no others, the validity of the Bi-

PUBLISHED WEEKLY AT 93 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

checks on local banks.

All letters and communications should be addressed, and all remittances made payable to

Advertising Rates, 20 cents per Agate line. lingNotice, 40 cents per line

Entered at the postoffice in Chicago, Ill., as

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no, responsibil-ity as to the opinions expressed by Contributors and Correspondents. Free and open discussion within cer-tain limits is invited, and in these circumstances writers are alone responsible for the acceptances writers onsible for the articles to which their es are attached.

Richanges and individuals in quoting from the Re LIGIO-PHILOSOPHICAL JOURNAL, are requested to dis-tinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be

noticed. The name and address of the writer quired as a guaranty of good faith. Rejected manu scripts canno; be preserved, neither will they be re turned, unless sufficient postage is sent with the request

When newspapers or magazines are sent to the Journal, containing matter for special attention, the sender will please draw a line around the article to which be desires to call notice.

CHICAGO, ILL., Saturday, April 26, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the pres-ent continued; but it must be distinct-ly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

The Bible and the Church.

The North American Review for April contains two articles on Recent Criticisms of the Bible; the first by the Rev. A. G. Mortimer, the second by Rev. R. H. Newton. The latter, despite the fierce attacks from many quarters and the threats of ecclesiastical dis cipline, does not seem to "scare worth a cent." and writes as boldly as if there were never a bishop in the world. We quote some of his ringing utterances:

of his ringing utterances:

"The nature of the Bible is pla'nly the next great issue in the historic progress of Christianity. It ought not to be difficult to see the reason of this fact. White men are content under an absolute nule, that rule must, on the whole, be suited to their condition. When they grow restire, the yoke must be gailling their necks. In the Church, as in the State, external authority is undoubledly a necessity for men in the earlier stages of development. Until the reason is so far educated, and the splittual consciousnes is so far awakened that man shall of himself own and obey the Eternal Laws, there must be a king by right divine, commanding thought-most be a king by right divine, commanding thought-of man shall question any external authority for ending of the stage of the st

Boldly accepting all things that are impli-ed in, and must follow, the faithful criticism which he declares to be necessary and the Church so fears, he adds:

Unuted so fears, he adds:

"The new view of the Bible is appending doubt, then the old view of the Bible in sagnading doubt, then the old view of the Bible making no doubters? our educated classes being hilled into happy desemblith by the pleasant stories of Lot's wife and Elisbears? of Jonah's big fish and of shadrach, Mesh and Abednego in the fiery furnace? Is the mission Moses proven to ourage, ... in the sight which the loggives us of his training under Yahweh to beat the Egitam magicialists? is the chiracter of Got cleared from the clouds that nature's anomalies gender, by have the savageries and besthalities, the superstitions a blasphemies of the early liebews, thrust upon us as very word of God? Is the historical reality of the B Christ certified to us on the authority of that reasons and reputable Type of the Messain—Samson?

Christ certi*ed to us on an examination of the Messiah—Sain and reputable Type of the Messiah—Sain and reputable Type of the Messiah—Sain and reputable Type of the Messiah Type of the Me

The Rev. A. J. Mortimer denounces Dr. Newton's criticisms as "wild onslaughts on Holy Scripture, which, when addressed to a congregation of persons entirely untrained in the subtle science of criticism, threaten to deprive them of all that is positive in Christianity." Yet he comes dangerously near to Mr. Newton's position, when he speaks of "the false position in which the Bible has been placed" by a "theory of mechanical inspiration, extended to the very letters of the text....Protesting against Mariolatry they [the Reformers] substituted Bibliolatry." We copy his own reasons for accepting the Bible

as a divine standard:

"Meavwhile we must recollect that it was the Church which first gave the Biole to the workt, and the Church which first gave the Biole to the workt, and the Church which first gave the Biole; but while the third with the Biole to the world of the the third with the Biole to the world of God, ab never put it is and baught it to be the word of God, ab never put it is not tend for its right understanding an interpreter; it am both.

"The Bible commends itself to my reason and my heart; but this is not the ground of my faith in it. I believe in the Becuise is believe in the Boly Catholic believe in the Becuise is believe in the Boly Catholic What the Church has and has asid it is the word of God. What the Church has not mean. I must be there in the Boly Catholic believe where the Church has not report. I must be the control of the opinions of theologians or critics. Now the Church has abundantly witnessed to the fact that the Bible is inspired, but has not put forth any particular theory of the opinions of the control witness as the countenanced the theory of which Dr. Newton's views are an exaggerated reaction. The witness were impired to teach moral trust, too.

So, in his view, a quite common one amo Catholics and High Church Episcopalians,

what the Church depends on, the history of Jesus and the early Church found only in our Bible, is appealed to. Something like arguing in a circle here. The Church sustains a Bible, the Bible upholds the Church. If the Bible owes its validity to the Church, if none other can interpret it aright, who shall know whether the Church has any warrant for the claim, nay, any real right to be, as an authority of any sort. Jesus was a member of the Jewish church till his death, he gave no plan of a church, no directions for formation or government of one; said nothing about a Bible, though he quoted from writings he as a Jew, held sacred, as illustrations rendering his argument more forcible. If one has the books, and time enough to wade through the history of the early church, it will seem to the unlearned one, that the church was formed and grew under no special divine inspiration, but as everything else grows on this earth. Was it divine inspiration made the young church choose an apostle to replace Judas, which apostle, once chosen, is never heard of more? Was the early church that 'gave us our Bible" so orderly and pure, so clear and consistent, so free from doubtful doctrines and jarring views, that one can rest securely on the fact of its being divinely guid-ed? If so, ecclesiastical history has grievously misrepresented the facts. Has the church always known which were the canonical books? has not one council rejected what another council accepted? Which was in-spired, if either? There is danger in this Roman Catholic claim of the power to determine what is eternally true in the Bible, for, finding so much in it that must be rejected as to its infallible truth, it is possible that the Church who "gave us" the book and claims divine right to interpret it, will be required to show its title deeds, and prove how it obtained any such authority. Difficult, nay impossible as it is to do this, it will be wise to let the book stand or fall alone.

Medlum or Man.

Few things have been more harmful alike to Spiritualism and Spiritualists, than the efforts so constantly made to render the whole life mediumistic; to develop the medium at the expense of the man. This has done harm in two directions: it has made bad mediums and caused many of the frauds we have had to grieve over, thus lowering Spiritualism in the eyes of the world, and dam-aged the man as well as ruining his reputation. Mediumship, as an occasional or regu larly recurring state, is good both for the mental and the physical constitution, but if a man is to make his living in the world, to do all his duty to society and his country careful watch should be had that the state be not permitted to occur-too often, or be too long continued; for it is certain that the per petual cultivation of a receptive state is not a good preparative for actual business. Power of dealing with abstract propositions may be, doubtless is, increased by it, but the power of judging of, and dealing with, facts is dimin ished. Striving always to get away from the region of the physical senses, the power of observation is impaired; passively waiting for impressions from without, the power of comparison is measurably lost, and the judgment is weakened. It is too often the that a medium is—only a medium; one with fitful, capricious will, infirm of purpose, un able to study, not even competent, to manage his own small business, unreliable in his en-gagements, his promises not to be depended The man has been repressed that the medium may become more perfect. Hence, largely, comes the poverty of mediums; be cause of this, too, there are so many unhappy homes among them. And the process does not produce good mediums, or if in the beginning it seems to, they do not endure. Pow-er stored up till it gathered sufficient strength would do more effective work than if every faint tremor of spirit influence were watched and waited for and at once expended. Hear is a great force in the universe, but it is mass ed heat whose work we can see and feel. From the ceaseless effort to annihilate selfhood come most of the crude generalities, the puerile extravagances, the pronounced ab-sence of facts, the inconsequential argu-ments so often lamented by Spiritualists, so laughed at by the outside world.

From Spiritualist platforms it is argue sometimes, that mediums must not work— a blacksmith cannot repair a watch," "spirits need fine instruments," etc., etc. Nothing can be more misleading than such plafform utterances. The medium who has weakene his physical frame, destroyed his power of thought, lowered his conceptions of moral truth, is not "a fine instrument." Not a "blacksmith" perhaps, but a veritable baby, not to be trusted with any work by spirits in or out at the form. Thalberg, the pianist, when about to give a concert, used to go to his practice-room, containing only a piano and a lounge, and play scales till his strength was exhausted and his fingers refused to obey his will. Then he would rest on the lounge and then again go through the same exercises.

This he would do every day for a week, but on the day before his concert would not play a note. During all this practice fine shades of expression were unsought; they must come with the inspiration of the hour at the time with the inspiration of the nour at the time of his public performance. He was seeking for accuracy, certainty, strength. And be-cause he was strong he was tender and grace-ful in his public playing. So it would be with mediumship, properly governed. The "blacksmith cannot repair a watch" truly, but the man of culture, of strong, vigorous will, of clear common-sense, will be a better medium at such times as he yields to the spirIt-influence, than one who cultivates irritability and calls it sensitiveness; who will not but waits to be driven; who does not try to think, does not will to find and speak the truth, or to give, from himself, any evidence about anything; waiting for spirits to control every act, every utterance, every perception; content to do without comprehension.

And the host of mocking enemies taunt Spiritualism; they point to those affected by this "dry rot"; point, too, derisively, to the frauds which naturally come from attempts to produce phenomena when the power has departed, or become weak from over use; point to the poverty of mediums, their unprotected position, and proclaim: "Spiritualism is part conscious fraud, part delusion, part mania and part dementia." To this some Spiritualists who do not see the source of most of the evils which really exist, can only mutter in reply, "conditions." Let mediums make con-ditions, favorable for this life as well as spirit life, and they will be better in health, in pocket, in mind and in spirit-power. Fortunate-ly there are mediums who do this, and their life-work, both in their medial capacity and in the everyday affairs of earth proves the truthfulness of the JOURNAL'S position.

Resurrection.

The beautiful Easter Day has come and gone, and devoted religionists who had en-dured a very moderate mortification of the flesh during the forty days of Lent, have donned their new dresses, and flocked to the flower-decked churches to hear the jubilant addresses always to be heard on that day. All over the Christian world, Easter Day is made a day of joy. There is a popular tradition that even the Sun feels joy on that day, and dances; but few believe this, and no one has ever seen it. In Russia the greasy-bearded peasants salute each other with kisses, saying, "Brother, the Lord is risen," as an ex-cuse for the unsavory osculation. In the churches everywhere all the possibilities of display are utilized, the rarest and most costly flowers, the most elaborate and unintelligible music, the most carefully prepared and ornate sermons. The sermon on this day must tell of the spring-time, of the return of life, of joy in the new life.

Of course, nearly all Easter sermons have Resurrection for their theme. Reporters and telegraphs have brought to the editorial sanctum reports from all the great sermon-pro ducing centres this year, and nearly all the sermons deemed worth reporting, were on the same subject. But it is a little singular that so many sermons were devoted to proof of the fact of Christ's resurrection. Were the preachers trying to build up their own faith, or did, they think their people, after the long years of orthodox teaching, were yet unsettled in their belief? Another significant thing was, no report so far seen mentions that a single preacher took up the question Paul propounds, the question men are ever asking: "How are the dead raised up, and with what body do they come?" did anyone venture to say whether the resurrection of his people should take place in one year or a million of years. They were equally silent as to why there should be a resurrection at all, at least such a resurrection as they mostly preach. Mostly; for though it is orthodox to believe in the resurrection of the body, the belief is not so universal as it was. Those "pestlient fellows," the Spiritualists, have so battered the theological outworks on all these points, that most preachers find it safer or more comfortable to be non-committal on the matter, and shout for Resurrection without venturing to define it, either as to rocess or outcome.

Paul distinctly says: "That which is sown is not that which shall be." "It is sown a natural body, it is raised a spiritual body," and Paul, is an authority to them. But if these bodies are to be, most of them, only resurrected that they may "dwell in ever-lasting burnings," the question how a spiritual body is to be affected by material fire is not easily answered, and as they cannot give up what some one has called "the good old resbyterian hell," they still hold on, silently but desperately, to the resurrection of the material body, however absurd the belief may seem sometimes. That resurrection take place at the instant of apparent death, that it is a resurrection of the spiritual body Paul wrote of, that every love, every power held by the man or woman here, every peculiarity of speech or gesture—all that distinguished them in this lower life, marks them they come back, and prove that they have arisen—these things Spiritnalists know be-yond all doubt; to them resurrection is not a far-off, surprising thing (so far off none can even imagine when it will occur), but a natural process, taking place dally, hourly; and they rejoice in it because it is a present fact and not a remote contingency.

The Chicago Musical Festival.

The Chicago Musical Festival Association announce their annual series of concerts and present unusually attractive programmes for the five evening concerts and two matinees they propose giving. The soloists are the best attainable—Mme. Materna, Mme. Christine Nilsson, Miss Emma Juch, Miss Emily Winant, are singers of the highest class while Herr Winkleman, Herr Emil Scaria Mr. Max Heinrich, Mr. Toedt and Mr. Frank Remmertz are also of established reputation. Mr. Theodore Thomas is to be the m usical director and conductor, and under his careful direction the select orchestra he has trained will interpret the instrumental selections and accompaniments with all the spirit, grace and delicacy for which they are celebrated. Among the larger works to be produced are Haydn's Oratorio of the "Creation," Wag-

ner's "Tannhauser," Berlioz' "Messe Morts," a selection from Wagner's "Wal-kure," Handel's "Dettingen Te Deum," Goun-od's "Redemption," a selection from "Lo-hengrin." These, with many other pieces, old and new, sung by such singers and accompanied by so good an orchestra, led by so skilled a conductor, ought to create à musica furore among the people of Chicago, and produce crowded audiences. The first concert is to take place May 27th, and the sale of tickets will begin on May 5th. Season tickets, fifteen dollars.

Queer Bibles.

There are in the numerous editions of the Bible, several that are distinguished for odd or absurd mistranslations, and which are eagerly sought for by Biblomaniacs

these are:
The Bug Bible—The verse, Ps. xci:5, "Thou shalt not be affaid of the terror by night," reads: "Thou shalt not be afraid of the Bugs

by night." The Breeches Bible.—Osn. 111: 7, "They made themselves aprons of fig-leaves," reads: "They made themselves Breeches of figleaves

The Place-makers' Bible.—"Blessed are the peace-makers," is made to read: "Blessed are the Place-makers."

The Treacle Bible .- Jer. vill: 22: "Is there no balm in Gilead?" reads: "Is there no Trea-

The Rosin Bible.—The same passage reads: Is there no Rosin?" The Wicked Bible. - In this the word " not'

is omitted from the 7th commandment; it reads: "Thou shalt commit adultery." The Vinegar Bible.-The Parable Vineyard is called: "The Parable of the Vine-

The Printer's Bible.-This makes David say that Printers (instead of Princes) have rsecuted him without cause.

The Murderer's Bible.—This puts murderers in place of murmurers, in Jude 16.

D. D. Home in Russia

letter from D. D. Home, dated March 27th, 1884, says: "I have been more than two months in Petersburg, and my heart was made glad in meeting old friends, known so far ack as 1858. I am warmly welcomed by them, and I have made, through them, many new friends, all anxiously making inquiries as the truth concerning the Spiritualism pure and undefiled, that shuns not the strictest investigation, and demands 'Light, more light.' I have most truthful details given me by honest investigators of the disgrace ful and even obscene proceedings at so-called pitch-dark séances' in Petersburg and Tsarkesels, and the cowardly perpetrators palm off these infamous frauds as the work of disembodied spirits! I am at this moment in continual influence of my gift of second sight, and in society have greatly astonished strangers to me, to whom I have been presented, by, in confidence, of course, relating incidents in their past known only to themselves. If I can do so honorably, will in a future letter describe some of these cases in detail."

Trouble in the Bramo-Somaj.

The death of Chunder Sen seems to have produced an unexpected trouble in the Bra-mo-Somaj, in India. Mr. Sen's family object to any successor being appointed, claiming that Chunder Sen is still their minister. Mr. Mozoomdar, who had been acting as minister for two Sabbaths, was publicly forbidden to proceed with the services on the third Suday; Karund Chunder Sen, eldest son of the late Keshub Chunder Sen, claiming authority to do so, as heir of his father. The congregation, about 400 in number, seem to be in favor of Mr. Mozoomdar continuing to preach.

Names of those Interested.

The Journal's patrons will confer a favor upon it by sending the addresses of all whom they know to be interested in Spiritualism. or liberally inclined. Don't forget this.

The Premium List.

Owing to the crowded condition of our advertising columns, it is impossible to print the premium list regularly, but it will be sent on a separate sheet to all who apply:

The Presbyterian Review says "A high orthodox authority affirms that it is a sufficient answer to the claims of the advocates of the prayer-cure, that multitudes of cases of sudden cure similar to those cited by that class of believers, can be brought forward in which there was no prayer at all. He also it such believers must, in honesty divide supernatural interpositions with the Catholics, and cites a recent case. . The patient was a lady of high social position in the State of Maryland. Her entire cure from a deep-seated cancerous affection was co ed at the end of a novena, or nine days' devo tion to the Virgin Mary, ordered by th priest. The fact is, or at least seems to be to many devout and profound scholars, that th alleged New Testament basis for the prayercure is very frail, and they suggest the phenomena attending the prayer-cure be tak-en out of the field of theology and be referred to the domain of medical science."

Herman Snow, a Spiritualist of long stand ing, and a valued correspondent of the Jour-ing, and a valued correspondent of the Jour-NAL, who has resided for many years in San Francisco, Cal., has removed to No. 56 South Russell street, Boston, Mass., where his address will be until further notice.

GENERAL NOTES.

The Postoffice Department uses \$80,000 worth of wrapping twine a year.

Thos. Gales Forster, who stands in the front ranks as a lecturer on reform subjects, is now stopping with his son at Towanda, Pa.

We return thanks for a fine cabinet photo graph of Dr. J. E. Briggs of New York City, and place with our collection.

Gerald Massey lectured at Grand Rapids, Mich., April 20th, 23rd and 25th. He will lecture there again the 28th.

It is said that Gerald Massey has just conluded negotiations to deliver ten lectures in Australia.

We would refer our readers to the "Call for the Annual Meeting of the American Spir-itualist Association," on the second page of this issue.

On the seventh page will be found the platform and premium list of the Journal. Confinuous readers will do well to show the same to their friends who may not be well informed as to the Journal's position.

London Truth says the Queen (Victoria) takes a morbid_pleasure in all cerem a mournful nature, and literally revels in all the undertaker's details as to coffins, services, graves and monuments, and she certainly does not spare her relatives.

It is commented upon as an important epoch in the theological history of Boston, which sees justalled in the Old South pulpit a clergyman who "discards the doctrine of vicarious atonement, and does not assert that of endless punishment."

An exchange considers it "the hight of cheek' to say grace over meat for which the butcher has not been and never will be paid." Well, there may be something in that, and yet from another point of view it looks as if thanks were especially in order in a case like

"Immortality from the Stand-point of the Modern World," was the subject of Rev. Minot J. Savage's Easter sermon. That Mr. Savage preached it is enough to prove it an able discourse, worthy the attention of the Journal's readers. We shall publish it in full next week.

Mr. Gerald Massey, who has been giving courses of lectures in Cleveland, Ohio, and Grand Rapids, Michigan, expects to be in Chicago early in May, where communica-tions may be addressed to him at the of-fice of the RELIGIO-PHILOSOPHICAL JOURNAL. Mr. Massey contemplates leaving the Pacific Coast for Australia toward the end o. une.

The effort to substitute arbitration for war in the settlement of international disputes, ows continued vitality. The last meeting of the League was of great interest and well attended. The next meeting will be on May 13th, in Washington, and as officers for the ensuing year are then to be chosen, it is to be hoped there will be a full attendance.

At some religious ceremony at which Archshop Whateley was to officiate in the country a young curate who attended him grew very nervous as to their being late. "My good young friend," said the Archbishop, "I can only say to you what the criminal going to be hanged said to those around, who were hurrying him, 'Let us take our time; they can't begin without us."

G. H. Brooks, trance speaker and psychometrist, has been lecturing in the counties of Miami, Johnson, Franklin and Douglas, Kan., during the last month. E. A. Carpenter writes as follows in reference to him: "We consider him a fluent speaker, a logical reasoner and a perfect gentleman. As a psychometrist, his readings have given satisfaction. I would cordially recommend him to all liberal and spiritual societies wherever his lot may be

Mrs. Belle Fletcher Hamilton is meeting with excellent success as a medium, we understand. A number of critical investigators have become interested in the phenome-na occurring through her medianship. She is located at 197 West Masson street. The JOURNAL takes this occasion to thank Mrs. H. for new subscribers procured by her agency. Every honest medium should be interested in spreading the circulation of a paper which is the only leading Spiritualist paper in America that discriminates in their favor as against cheats and charlatans.

W. E. Leonard of Port Huron, Mich., writes: 'It may be of some interest to your readers to know that the cause of Spiritualism is not dead in this locality. We have held public meetings in Hamilton Hall, since last October, with steadily increasing numbers. The meetings closed March 31st, with Anniversary exercises. Mrs. H. N. Hamilton, a medium, presided at our meetings. Her descriptions of spirit friends were so per were generally recognized by those present Her psychometric delineations have been truthful. We all say, 'God bless our faithfal medium."

The Chicago Tribune says: "Whatever is to be the ultimate success of so-called Spiritualism, it would seem as if failure should not in any sense be the result of the non-use of the powers of the press. There are five spiritualistic organs in France, four in Belgium, two in Holland, eight in Spain, two in Italy, and three in Germany. In England and in the United States the press is extensively used and in various ways. For good or for evil it is the product, to a large extent, of the English-speaking people. Among then cer-tainly, it has been most successful. It is said that Spiritualism has one organ each in Austria, Russia, Mexico, the Antillies, Chili, Brazil, Urugusy, the Argentine Republic, Australia, India, and Cape Colony."

CURRENT ITEMS.

Texas has 4,000,000 sheep.

Laredo, Tex., had a bull fight on Easter. A cat fondled by a sick child at Amsterdam, N. Y., took diphtheria and died.

The first thing that the Paritans did here was to fall upon their knees; the next was to fall upon the aborigines.

Connecticut has refused women the right of suffrage. She will still be permitted to make wooden nutmegs for the heathen, however.

While Julia Hunt was enacting "Fanch-on" Tuesday night, at Madisonville, Ky., the-chicken she uses in the first act laid an egg in full view of the audience.

A recent traveler along the line of the Pan-ama. Canal predicts that of the 15,000 work-men now engaged there fully two-thirds will be dead before the canal is completed.

Brother Jasper, of Richmond, is still preach-ing in favor of his theory that "the sun do move," but it is said that his congregation is reduced from an average of 2000 to one of 20.

reduced from an average of 2000 to one of 20.

Some one is trying to prove that the Garden of Eden was at the North Pole. Then it was the Polar bear that gave Eve the apple. We never did believe the snake story implicitly. Seven thousand people shouted "yes "when in closing the session of the Mormon conference John Taylor put to a vote the question: "Shall we uphold the doctrines of our church, including pofygamy, stand by it and defy the powers of the nation?"

A letter from El Mahdi has been published.

A letter from El Mahdi has been published. It commands the tribes to push forward to the siege of Khartoum, and to blockade all the roads and to embarrass the Turks and infidels in all other ways possible. The injunction is urged upon them as a religious duty.

Charles Goodnight is a king among cattle kings in Texas, and has fenced in 700,000 acres with 250 miles of wire fence, at the head of Red River, in the Panhandle. His ranch contains nearly twenty-five thousand acres more than there are in the entire State of Rhode Island, and he bought the whole at from 50 cents to \$1 an acre.

Enther Curel's book in which he sets forth

from 50 cents to \$1 an acre.

Father Curcl's book, in which he sets forth the evils accruing to the Church from the non posnumus policy of the Vatican, is to be soon translated into English. It advocates the complete abandonment of the temporal-power theory by the Papal Court. Father Curcl is under censure for it, but has not been excommunicated, as generally believed.

Col. Robert. G. Ingersoil and family will spend the summer and part of the fail on the Dorsey ranch in New Mexico. The Colonel has built an enormouslog house, handsomely finished inside with hard words, and twenty-three miles from a railway station. He will go directly to New Mexico after the Chicago convention. It is not probable that he will take any part in the campaign.

John Bright does not care for novels. He

John Bright does not care for novels. He thinks that the perusal of them is too much like the mere study of dreams, or of what is at least dreamy in its nature. His favorite literary recreation, he says, is poetry, and he especially admires Milton, whom he considers the greatest poet of any land or age. Next to Milton he likes Whittier, whom he calls "the greatest of the transatiantic poets."

to Milton he likes Whittier, whom he calls "the greatest of the transatlantic poets." William Maziere Brady, a "fresh-water Catholic" (the Irish name for those who go over to Rome), has an elaborate article in the London Fortnightly Review in favor of the establishment of diplomatic relations between England and the Vatican. Brady is the Rome correspondent of the London Tablet. His article is evidently inspired by the Vatican authorities. It is denounced by the Irish National papers.

Michael Maurice, the father of F. D. Maurice, was a Unitarian clergyman, who in spite of his creed had always performed the rite of baptism "in the fiame of the Father, and of the Son, and of the Holy Ghost." It was in reference to this that the brilliant Robert Hall, who knew him well, once retorted upon him, "Why, sir, as I understand you, you must consider that you baptize in the name of an abstraction, a man, and a metaphor."

Elder Gonzales Trejo, a Spanish convert to the Church of the Latter-Day Saints, fancies that he has found a new and promising Mormon missionary field in Mexico. He has translated the Book of Mormon into the Spanish language for circulation down there, and funnily enough, he commends the book to expected converts as an authentic history of the ancient people from whom the native Mexicans are supposed to be descended.

Dr. Dudgeon, the famons homeopathic physician of London, recalls the fact—apropos

Mexicans are supposed to be descended.

Dr. Dudgeon, the famous homeopathic physician of London, recalls the fact—apropos of Koch's investigations into the nature of the cholera germ—that Hannemann in 1831 suggested that the contagious matter of cholera consisted of "excessively minute invisible living creatures," and accordingly advised the free use of camphor, which he held to be a potent cholera bacilityle—to the efficacy of which treatment, adds Dr. Dudgeon, the statistics of every epidemic in Europe testify.

the statistics of every epidemic in Europe tes-tify.

Mrs. Pierce, wife of Dr. George Pierce, of Colleton, S. C., has been a paralytic for years, unable to walk without assistance or render herself the slightest service. For sev-eral weeks a protracted religious meeting was carried on in the Methodist Church of Cottageville, where Mrs. Pierce lives. Dur-ing the meeting Mrs. Pierce was persuaded to be carried to the church to try the spirit or prayer cure. During the service she was suddenly cured, rising up and walking be-fore the whole-congregation.

Gen. Butler has the happy faculty, that is

fore the whole congregation.

Gen. Butler has the happy faculty, that is also attributed to De Lesseps, the famous French engineer, of going to sleep whenever he desires to regardless of time, place or circumstances. Sleep with him is as much a matter of will-power as writing, or walking, or talking, and it is said he can wake himself up whenever he wants to. He looks at his watch, finds that he has fifteen minutes unoccupied, shuts his eyes, takes a snooze, and wakes up at the end of the time as promptly as if he had an alarm-clock beside him.

him.

The project for reducing the subsidy given by the Russian government to the convents and monasteries of the empire has received the almost meanimous approval of the Russian journals. It costs over one million roubles annually to subsidize these religious institutions, which have been a great means of keeping the people in superstition and ignorance. Let this sum be devoted to purposes of education, and the Russian people will soon achieve political freedom. Spiritical oppression. cal oppre

Many nice delicacies are often spolied by the flavor-ings used in them, and generally their having been spolled is attributed to the cook. Now if Dr. Price's Special Flavoring Extracts are used cooks will not be blamed, nice dishes will not be spolled, as they al-ways impart their delicate fresh fruit flavor in what-ever they may be used.

For the Heligio Phil A Sucker Calls on "Prof." Warring.

GO AND SEE PROF. WARRING MEDIUM AND REAL ASTROLOGER, AT 1522 W BASH-AV.

55:000 to any one who can equal blm in telling the past, present, and future, causing speedy marriages, bringing separated together, and in business affairs whose advice is invainable. He tells consulter's name whose advice is invainable. He tells consulter's name asks no questions and uses no cards of any description in his profession.

il, and to some of the control of th

aks no questions and uses no cards of any description basis for the processor of several astrologer, your sucker, on April 11th, called as directed. The usher, an unprepossessing little Hebrew, seated the caller ip the back parlor, where he sat for fully half an hour without a fire, and his sensibilities became somewhat benumbed. Whether this is to increase spirituality or to leasen acuteness of perception in callers, when the Professor does his trick, your investigator will not say. In due time, however, he was seated in the Professor's office. The Professor is a keen-looking fellow, and evidently can size up his callers pretty closely, as they drop in with their dollar each. A plain, neat sign is displayed outside, while in everything seems to be business. The only thing which appeared out of the usual order, was a couple of safety-pins on the outside of his coat-sleeves, with which his cuffs were fastened on. Being requested so to do, your investigator stated his age and date of birth, which the Professor wrote down on his block of paper, having previously drawn several lines across, and then proceeded to make a lot of quirits and pigtials all around the edge—astrological signs presumably. The Professor then handed your sucker a small square, piece of paper, and directed him to write his name and one question. "Write plainty," said he, "so the control can read it." The Professor also gave directions how to fold the paper after being written on, folding and creasing the same himself, and then unfolding for the sucker to write. The Professor then registed to the other side of the room and turned his back while the visitor wrote:

"Jos. H. GLADE.—What is the state of my health, especially as regards the condition of my heart?"

The name given was, of course, fictitions. When the writing was finished, the Professor returned to the table, took the paper, folded as directed, and apparently tore up the same paper before the sucker's eyes, and burned up the pieces in a little dish on the table. Then, as if studying

Then directing the looker-on to place his hand upon the table, the right one if married, and left if single, the Professor "cast the horsecope," about as follows:

"You were born under the influence of the planet Jupiter, which is a lucky one, but saturn and Mars were also in the ascendant, which lessened the lucky influence of Jupiter. Mondays and Thursdays are your unled be commenced on those days. You should be commenced on the seem many ups and downs in life. From thirty-two to forty will be the most eventful period of your life, during which you will acquire much wealth. Your forty-seventh year will be a critical one. If you survive that year, you will live to an old age, and enjoy rest, and your perious prosperity. In a few months you will go a journey which will prove very profitable. In two weeks you will see a friend whom you have not seen in a long time. He will tell you many things which will be a surprise to you."

This was the layout for a dollar. The visitor wanted to ask other questions, but they cost one dollar each. The caller then retired for meditation. You will observe that the horoscope casting contains the customary gags about. "journeys," seeing absent friends," "critical periods," and "ups and downs" in the past. The astrological pig talls on the paper, as well as the planetary introduction to the "casting," were novel to your inquirer. The more he thought it over the more he became convinced that the paper trick could be detected; and so, on April Ifth, he called again, but, the Professor did not recognize him. The same fortaula was gone through with as before. The visitor thought he saw mande so eleverly that the eye could hardly follow it. Your sucker this time wrote in a very poor serval:

"John K. Goode.—Please give my mother's full name?"

After the pa

The Professor will be remembered as the same individual who, several years ago, worked the "astrologer fake," but has now added the "medium racket" to his list of accompliahments. Such a cheeky trickster and brazen impostor should be indicted and given the full benefit of the law. Your sucker will, yolunteer to go before the Grand Jury and see what can be done toward starting the Professor on the way to Joliet.

Your sucker, as a self-appointed committee

Professor on the way to Jones.
Your sucker, as a self-appointed committee
of one, hereby offers a prize of a secondhand
pair of pants, to any one who can solve the
following conundrum: Does "Prof." stand
for "Professor," or "Prophet," or "Profit?"
J. A.

In a recently-established Paris school of medicine it is proposed to keep a registry of all legally recognized doctors in the world. The list would include about 55,000 names in the United Stafes, 35,000 in Great Britáin, 32,000 in Germany and Au-tria, 25,000 in Brance, 10,000 in Italy, and 5,000 in Spain.

France, 10,000 in Italy, and 5,000 in Spain.

A new and strange marriage law is under discussion in Bayaria. It is proposed to give the parishes the power to forbid the marriage of couples who do not possess sufficient means to maintain themselves, or who, during the previous three years, have received help from the public funds, or who have not paid their quota of taxes, or regarding whom there is reason to suspect that trouble will result to the household from the want of sobriety, economy, or love of work. Bavaria cannot make any bigger mistake than passing laws to hinder marriage. Virtue is the backbone of the State or nation, but virtue is mever promoted by multiplying barriers to marriage. It is well to check misery and vice. It is better to promote virtue.

A Popular Fallacy.

A Popular Fallacy.

Many people think that Rheumslem cannot be cured. It is caused by a had state of the blood which deposits poisohous matter in the joints and muscle causing laneness, stiffness and swelling of the joint and excruciating pains. Kidney-Wort will certain effect a cure. It acts on the Kidneys, Liver and Bow else timulating them to a healthy action, purifies an enriches the blood and climinates the poison from the system. Go to the nearest druggist, buy Kidney Wort and he cured. the system. Go to Wort and be cured.

Why Dr. Price's Cream Baking Powder is superior to all others, is because the testimony in its favors in the strongest, most intelligent and most competent. The million house-keepers who use it are a commun-ity, a nation expressing a preference. They know that in the kitchen in actual use, they find it superior to all others.

to all others.

The tide of immigration setting toward our shores is subject to fluctuations, but there exists no reason to anticipate that during the life of the present genation it will fail to reach the average height of the past tengears; immigration, therefore, continues to be one of the great economic questions of this country, and it involves a political problem of the highest importance, that of naturalization. That our naturalization laws are defective in many respects in octoous, and the demand for their tertions will no doubt acquire added force from the publication of an article by Justice William Strong upon that subject in the North American Revice for May. There is also a joint discussion of "Workingments Grievances" by William Stowan Moody and Frof. J. Laurence Laughlin, of Harvard University.

TAKBURAFY, the best shorthand for any and all purposes, is taught in a new time and labor saving way by D. Klunball, 79 Madison St., Chicago. "THE NUTSHELL," giving alphabet and principles, and two one dollar lessons, sent for 25 cents. Hiustrated Circular fore.

Free! Cards and Chron

Free! Cards and Chromos.

We will send free by mail a sample set of our large German, French, and American Chromo Cards, on tinted and gold grounds, with a price list of over 200, different designs, on receipt of a stamp for postage. We will also send free by mail as samples, ten of our beautiful Chromos, on receipt of ten cents to pay for packing and postage; also enclose a confidential price list of our large oil chromos. Agents wanted. Address

46 Summer St., Boston, Mass.

Business Botices.

Dr. J. V. Mansfirlin, 100 West 16 St., New York World renowned Letter writing Medium. Terms, \$3 and 12 c. Register your Letters.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Cerion, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Filmt, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Hundreds of persons using Ayer's Hair Vigor cer-tify to its efficacy in restoring the hair to the health and beauty of youth.

MIS. EMM. HARDINGE-BRITTEN WIll make a final and farewell tour through the United States to Callfornia, leaving England about the middle of April of this year. Spiritualist societies destring to englare her services for Sunday and week evening betures will please apply to her residence, The Limes, Humphrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of HELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, points timely reading and homor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3357.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 4. M. and 746 r. M. all the Hall, cortier of Fullon and Section Conference of Williams and Section of Section 1 and the Section of Section 1 and Section 1

Church OF THE NEW SPIRITUAL DISPENSATION.
138 Clinton Avenue, Brocklyn. S. Y. Public services every
Sunday at 3 and 7:60 p. M.
Lacceum for young and old, Sundays at 10:30 a. M. Abrahan J. Kipp, Superintendent.
Ladice Aid and Mutual Relief Fraternity, Wednenday, at
2:60.0. Stochast every second and fourth Wednenday, in pach
meth, at 5 p. M. Fraternity for development of mediums, every evening, at 8 o'clock, sharp. Mrs. T. B. Stryker,

Thursday evening, at 8 o'clock, shorp. Mrs. T. B. Stryker, President.

The South Brookiny Spiritual Society meets at Franklin Hall, corner fird Avenue and 1 Sth. Street, every Wednosday evening at 8 o'clock. Mr. Bogert President; Dr. Paich, Secretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sunday Steranon at 8 o'clock, in Franklin Hall, corner of 1rd avenue and 18th street South Brooking. Seals free.

The Brooking Spiritual Conference insent at Eccect. Hall Disk Fullon Street, every Sunday evening at 8 o'clock. Capt J. David, President: W. J. Cushing, Secretary and Treasurer The Brooking highteal Pristersity will have at 16 disk. Capt J. David, President: W. J. Cushing, Secretary and Treasurer The Brooking highteal Pristersity in Hunter at 16 Santon Work, every Thurnday evening, 2 r. M. Union for Christian Work, every Thurnday evening, 2 r. M. Union for Christian Work, every Thurnday evening, 2 r. M. Union for Christian Myr. J. Lecture by Join Aefreys.

May 1st. Lecture by Prof. Henry Riddle.

John Jeffreys, Secretary.

A G. Ripp, Treasurer.

At Stock Hall, No. 11 East 14th Street, near Fifth Ave New York City, the Harmonial Association, Andrew Jaci Davis, President and regular speaker, hald a public mee every Sunday morning, at 11 o'clock, to which everylody is most cordially instited. These meetings continue without in termisation until June 11th, 1884. Services commence and conclude with maste

New York City Ladies Spiritualist Aid Society, most every Wednesday, at S y. M., at 171 East 69th Street MRS. S. A. McCRIKTCHEN, Secretary.

The People's Spiritual Meeting of New York City, convene every Sunday at 2:20 F. M. and Tollo evening, in Problems Hall, No. 28 East 14th St., near Union Square.

. Mediums Meetings, Chicago

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seckers every Sunday at S. N., in Lester's Academy, 619 W. Lake St. Lecture in the craning at 7 id.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hald dectings every Sunday affectations and evening, M. Spiritualists and Evening, M. Y. will hald decting every Sunday affectations and the first Mrs. day and Tuesday evenings of each month, at which Mrs. Nollie J. T. Brigham will Officials.

H. J. HORN, Pres.

Kansas City, Mo.

et Spiritual Society of Kansas City, Mo., meets every reuling at 7:80; in Pythian Hall, corner 1 til acc set, Dr. E. G.Granville. President; A. J Colle.



"See What Cuticura Does for Me!"

\$250 A MONTH. Ag'ts wanted, 90 lest sell for Address JAY BRONSON, Betrott, Mich.

AGENTS WANTED to sell DR. CHASE'S 2000 RECIPE
BOOK: Sells at Sight. You double your
modes. Address Dr. Chase's Printing House,

PATCHWORK . 100 Pieces Flust, Satin. Sile, nearly half for postage. SLADE, 157 West 18th St. New York.

DR. JOS. RODES BUCHANAN.

29 Fort Arenat, Boston.

I Snow giving attention to the treatment of chronic diseases, added by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated for a treatment of the most contain in Beston, and the work on Therapeatic Surpression of the most contained as the work on Therapeatic Surpression and the price two collars. Miss BCCH455AN continues the practice of Psychonical Surpression and the surpression of the



Corticelli Spool Silk.



Every Spool

Ask your Storekesper for CORTICELLI Silk

We Want a Few **GOOD ACENTS**

Address
BELLAMY'S MEDICINE CO., Ogdensburg, N. Y.

SARAH A. DANSKIN.

PHYSICIAN OF THE "NEW SCHOOL, Pupti of Dr. Benjamin Eusli.

Office: 481 N. Gilmore St. Baltimore, Md.

During affectives past Max. Dankern has been the pupil of and medium by the splits of Dr. Berd, Bush. Many cases pronounced hoppiess have been permanently curred through the proposed proposed by the splits of the splits. She is claimagent and claimagent, Heads the interior condition of the business, whether present or at a distinct and Dr. Rush treats the case with a scleening skill which has been greatly enhanced by his fity pear experience in the

and up, runs or property enhanced by his fifty years' experience to the world of agerts.

Application by letter, enclosing Consultation Fee; \$2.90, and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER.

Propared and Magnetized by Mrs. Danskin

is an unfailing remedy for all diseases of the Throat and Lukes. Traincrata Consensation has been cared by it. SARAH A. DANSKIN, Haitmore, Md. Pres Office Money Orders and resultables by express payable to the order of Sarah A. Danskin.



WANTED AGENTS at once to sell the authentic and complete life of Westerli, Partitive, bases Low-cul Austin The people are puting for it. B. B. BUSSELL, Publisher, Bosson, Mass.

BEEFERS' GUIDE

EXAMINATIONS

MRS. C. M. MORRISON'S

POH medical dismonsts by-letter, enclose lock of thair and cone design. Give the age and set. Terms for magnetised the little words with the dismonsts. Address F. O. Box 2519, Boxbon, Shan, H. B. Will. 1503, 509

PATENTS J. BRUCE WEBB sollepton

Washington, B. C.S. PENSIONS

New Tacoma.

The Future Metropolis of the Pacific Northwest.

A judicious place of tweetment. Money loaned readily at 1 per cent, and 15; per cent, per mouth. Section 2509 or 1 per cent, per mouth. Section 2509 or 1 per cent, per mouth. Section 2509 or 1 per cent, per

SYNOPSIS

THE BOOK OF LIFE.

SIDARTHA.

LIQUID COTTAGE COLORS.

CHICAGO WHITE LEAD & OIL COMP'Y,

Manufactures and Johnson of
PAINTS AND PAINTERS MATERIALS.
19, 51, 53, 55 and 57 Green St., cer. Fulton,
CHICAGO, 11,L. Bar Send for C

NEW BOOKS.

TEACHING of the TWELVE APOSTLES. In Green and English. Fibr circle, 26 conpa. SEYEN CHEEAT MONARCHIES OF the An-cient Leaten Work. If Govern Rawlinson. But Ameri-can Edition. Work of the Service of the An-ron littlest and maps. Year reduced from 118.00 is 24.00.

AUIZOT'S HISTORY OF PRANCE. In eight volumes, over 400 fine illustrations. Vol. I., fine cloth, gitt

GI LAUR TO THE HIMSTATIONS. Yet, I., fine cloth, girl May volumbs, ever 400 fine Himstations. Yet, I., fine cloth, girl May Note that the PHARAGHS. If The Morries of Confuction and Mencius. The Morries of Confuction and Mencius. Translated by Laure. Price reduced from \$1.50 to \$1.00.

HINTORICAL EVIDENICES of the Truth of the Scriptures, My Rawlinson. Cloth, 50 cents.

ine Scriptures. By Bawlinson. Cloth, 50 cents.
VICTORIA, QUEEK OF ENGLAND. By Grace
Greenwad. Pine cloth, glit top, 56 cents.
PARLIAMENTARY PRACTICE. By P. H.
Mel, Li. D. Cloth, 50 cents.

BEALTH by EXERCISE. By George H. Tay-lor M. D. Cloth, 50 cents. ier M. D. Cioth. 50 cents.

SESAME and LILLEN. By John Ruskin. El-zevir edition, fine cioth, ornamented, 25 cents.

CROWN of WILD OLIVE. By Ruskin. Elze-vir edition, fine cioth. ernamented, 25 cents.

ETHICS of the DUNT. By Ruskin, Elzevir witten, fine cioth ornamented 25 cents. edition fine cloth ornamented, 30 cents, RUNKINS CHOICE WORKES. The three above, in half Russia, red edges 50 cents. CHARLES DICKENS'S "Little Folks." 12 cols. bound in S. Illustrated. Frice, \$2.00.

De QUINCEY'S Famous "English Opium Ester." Eiserir edidon, cloth 26 cents. CURIOUS MYTHS of the Middle Ages. By S. Baring-Sould, Cloth 36 cents. PROSE WORKS of John Milton. Fine cloth,

LIBRARY of WONDERS and Curiosities. By L. Platt, D. D. 185 illustrations. Cloth, \$1.25 ALDEN'S MANIFOLD

CYCLOPEDIA.

Over 200,000 subjects and 5.000 illustrations, numerous maps, 20 volume, large octave, 831; cheaper edition, 815. Sectimes, pages free.

"Lord books are well made and good enough for thee poor counselled some of the old ince publishers to reduce prices. Have been your patron since 1877, and expect to keep right of the publishers to reduce prices. Have been your patron since 1877, and expect to keep right of the publishers to reduce prices. Have been your patron since 1877, and expect to keep right of "-Relation in the publishers" in the world's "-section in the publisher in the world's "-section in the publisher in the world in the publisher in

500,000. Volumes

OICE BOOKS descriptive catalogue from for exactuation before payment on endeace of good NOT sold by dealers—prices 500 low. Books by mall cent. extra, for mailing.

JOHN B. ALDEN, Publisher, P.O. Box 1227. 18 Vesey St. New York. HOW TO PAINT.

COMPLETE COMPENDIUM OF THE ART.

Designed for the use of the Tradesman, Mechanic, Mechanic and Farmer, and to guide the professional Paints Containing a plath common-sense statement of the method employed by painters to produce satisfactory results in Fisi Containing a pitain common-sense statement of the meth-semployed by painters to produce, statements required in Pi-and Fancy Painting of every description, including Gall Bronning, Staining, Graining, Maruling, Varnishing, Pul-ing, Kalsounining, Paper-Hanging, &c., &c. With form for mixing paints in oil or water, by

F. S. GARDERS.

Prior, cloth bound, \$1.00; postage 10 cents extra.
For sale, wholesale and retail, by the Extraspo-Pari Al. Purklessive Hotels, Chicago.

FAMOUS and DECISIVE BATTLES OF THE WORLD

VASELINE
TWO COMES POSITION FOR THE PRICE OF Two Comes bottles reduced from 15 cents to 16 cents. Two Comes Position reduced from 25 cents to 15 cents. Five Comes cents reduced from 50 cents to 25 cents. The public must not accept any two registrate greater better by us, as the imitations are worthings.

Chessely cough Manufacturing Co., New York.

PETER HENDERSON & CO.'S EDS

Are Annually Sown and Planted in Half a Million Gardens!

Thir Year's Catalogue Free on Application PETER HENDERSON & CO. ST. & ST Cortlandt Street, NEW YORK.

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

Solace.

The busy clang of belis and sound of wheels
Proclaim another day of humdrum toll;
Of weary cares and duties unfulfilled:
And unstaked thirretting for a higher life.
Yet you who walk in lowliness and pain,
And seem apart from love and sympathy,
Do not despair; be faithful to the end;
For, noble lives attract unto themselves
The sympathy of others, though unasked.
As bruised flowers sweetest fragrance give,
So human hearts, when crushed by sorrow's hand,
To others give out fullest sympathy.
Time whilens youth's bright locks, and seems to
drift.

Time whitens youth's bright locks, and seems of drift.

Un further from life's brightest dreams and hopes and hapirations that once filled our souls, and made a heaven of our inner lives. Lie quietly beneath our plodding feet. They are but dormant, they can never die, But, as the buds spring forth from winter's tomb, So, in that land to which our footsteps tend, May our hopes bloom in love's immortal light. Cairo, III.

AMARAIA MARTIN.

Modern Witcheraft.

The belief in witches is supposed to have entirely faded from the mind of civilized man, but it appears that this is not true, from the statements of the Louisville, Ky., Ecenting Post. In a late number of that paper is an account of voodoulsm, which equals that of any record of witchcraft. A child belonging to a German family in Louisville was taken sick, and the able physicians called disagreed as to its majady. The remedies prescribed were of no avail, and it grew worse. An old herb-woman took the case in hand, and failing to effect a cure, declared the child bewitched, and a voodou doctor was called. When

he examined the little sufferer, he said authoritatively:

"Well, madam, your whild has simply been bewitched; there is no mikaking the symptoms. I I
have seen them often, and they are well pronounced."
To the startled parents bewitching was not so simple
a thing, and they had hardly been prepared for such
a verdict. "What in the name of conscience is to be
done?" exclaimed the mother. "The treatment,
replied the voodou, "Is very simple. All that remains to be done is to perform a charm that will
break the spell. Your child, it is true, is far gone
isto the power of Satari, but I think I can cure it."
Leaning over the bed he chanted a verse or two of a
harsh-rhyme in a low tone and in one breath, and
wound up the mystic process with a cry, "See there
it goes," uitered in such a sharp, loud voice that the
whole room was startled to its feet, and at that mement of alarm, thought they saw something black
fly out of the window.
"The child is cursd, for the spirit has been takenout and it will now grow better. As a preventive
for these spells in the future allow the child to wear
this charm."
Here he took from his pocket an 'amule! made of

"The child is cursed, for the spirit has been taken out and it will now grow better. As a preventive for these spells in the future allow the child to wear this charm."

Here he took from his pocket an' amulet made of a composition and placed it round the child's neck, fastening it with a blue ribboo. On collecting his fee he called the mother of the patient aside, saying, "Keep a sharp eye on those who visit the house. The first woman after I leave that brings it any signetments is the witch. Under no circumstances allow the child to eat what is brought it. To-morrow morning I will make another call priot to my departure in the afternoon."

Shortly after he had left, the house the child's aunt, a sister off the mother, who works out in the neighborhood, called to see the little invalid and brought with her a dish of blanc manage pudding that she had saved from her own dinner. Everything that had transpired with the strange doctor was related, and in a jocular mood the sister was accused of being the witch. Several jokes were possed and in the reaction that followed the momentary bellef in witchcraft, the parent upbraided hearelf for being so easily guiled, and permitted the child to eat what her eister had brought.

The next morning the child grew worse, and when the doctor was called it was thought to be dring. "The witch has been here and has fed my patient," exclaimed the quack as soon as he saw the babe. The mother related the story of her sister. "Your sister is the witch," he continued, "and I told you not to let you give it any of her enchanted sweets. The colld is spell-bound and will die beyond a doubt. Only one thing can now be done. If you are willing to sacrifice your sister for the life of your-child I will perform a spell which, if stronger than the power which she possesses, she will die and the child will get better. The only cure is to break the spell in the death of your sister."

A new manceuver, together with a new chant, was gobe through with, and another charm was loaded on the neck of th

Such ignorance and superstition in this age are almost beyond belief, but scarcely three generations ago, under the strict influence of the Church and Bible, to doubt the existence of witches was unpar-donable infidelity.

To the Editor of the Religio Philosophical Journal

It seems to me the Spiritualists do not sufficiently study the philosophy of dreams, trance, somnambulism, etc. Now, in my opinion, nature rightly interpreted, demonstrates to each one the great truth of a future life, in dreams and visions, when the external faculities are closed to external or material things in natural sleep. If there is a Spirit-world our spiritual faculities in sleep are active on that plane of life, and we all are better acquainted with that world than we have any idea of, and when we go there to stay, we shall find that we have been there thousands of times before, and are pretty well acquainted with its nature. Nature does not try to deceive us or show us things that do not exist. There is no effect without a cause; if we see departed friends, they still live. To make the thing more sure I refer you to Prof. Hare, in "Flashes of Light from the Spirit Land." He says, page 241:

"You go to your friends in dreams; you commune with them; you remember, though in broken snatches, that dream."

"Know you not that you, as spirits, can enter the soul-world and return again? I tell you that you can, and this gift is not bestowed upon a few, but upon évery one of you."—Theo. Parker (page 256).

Then, of course, the spirit is on a spirit-plana, and only-sees spiritual things and takes cognizance of the same. Then why all this rigmanole about profing, or trying to prove, a future life, when we all actually know it already.

Betta, O.

B. Gillert.

A Man's Death Predicted.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

A few years since a young lady, Anna Hareholt, living on Mill St., 5th ward of this city, died. Last January, I think, her brother, Peter Hareholt, after lingering with consumption, also died. Not long before he said to Mrs. F. A. Bates, a neighbor: "I can't bear to die. It seems too bad for me to die just in the prime of life." He was a young man. The day before he died, as he was stiting in a chair, he partially rolled up his eyes. Thinking he was dying the attendants laid him on the bed. Soon he brightened up and said: "I just saw Anna and sunt I have forgotten the name! Oh! how beautiful they looked. Anna had on a white dress and blue sash, and her hair curied down on her shoulders. They said I must not be atraid to die; it is such a beautiful place I am gelog to, that I must not fear to pass to it. To-morrow at 12 o'clock they will come for me." Peter Valler said he died exceedingly happy. Near the appointed time he was stiting in his chair. He said: Lay me on the bed. I cannot die here." They laid him down, and at just 12 o'clock he ceased to breathe. These offecunstance are known or many here and they come to me from the family.

LORAINE L. SMITH.

Brooklyn &N. Y.) Spiritual Fraternity.

Removal and Change of Time of Meeting.

To the Editor of the Religio-Philosophical Jo Our Fraterulty has taken a new departure; like almost everybody else, it has been moving. As yet we have not got fairly settled in our new home, but we think that when we get used to our surroundings, we shall deen the change one of benefit to the cause. We are centrally located at 16 Smith Street, near Fulson Street, in the hall of the Union for Christian Work. Ferchance some melical brother may, when he we resultly we may be, for we hope we are "sound in the faith." The Union for Christian Work is a benevolent enterprise to ald those who are ignorant, einful and in want. It is unsectarian in its character, and is managed mostly by Unitarians. It shows progress in public sentiment, even in that professedly liberal decomination. The writer was brought up in the Unitarian church, and loves its traditions and its galaxy of thinkers, who prepared the way for a broader church: but be can not forget the ploneed edgs in Spitualism, when he, with other medial powers of his own Mittelgrandchild of the unclair powers of his own Mittelgrandchild of the medial powers of his own Mittelgrandchild of the medial powers of his own Mittelgrandchild of the unclair and the medial powers of his own Mittelgrandchild of the intellectual capacity, that all who had an opportunity to witness them were convinced. But we did not get the church for Fierpout's lecture. The ciergy man was willing, but the old fogies were afraid that their social standing might be injured if the old man eloquent were permitted to give utterance to his knowledge that the so-called dead are still living. Now, when we made application to the board of more complying the ball for our conference meeding. Our first needing was more largely attended, and we have a series of valuable lectures promised.

We mise the thoughtful face of our good brother, all the production of the production of

And the second of the Courts and Court of the Court of th

pointed time he was eliting in his chair. He said:

"Lay me on the bed; I cannot die here." They laid him down, and at just 12 o'cock he ceased to breathe.

These circumstances are known to many here and they come to me from the family.

"In Crosse, Wis.

LORAINE L. SMITH.

Education is at he me a friend, abroad an introduction, in sollitude a set lace, in society an ornament.

"In Crosse, Wis.

LORAINE L. SMITH.

Education is at he me a friend, abroad an introduction, in sollitude a set lace, in society an ornament.

The Two Factions-Exposing Mediums

Much has been written labely in regard to organization, and it seems to me that the same could be perfected were it not for the existence of two factions, one of which proposes to acknowledge every medical phenomena produced before accepting them as genuine. Some may differ with me as to this being the cause, but any one who will carefully study the state of things must confine for many years to come, or, until all fraudelest mediums are brought account of which appeared in your Jocknat. Of the 29th of March. These exposures must be complete; no thinking publicly "(that is through the columns of the press) that the medium wore a mask and drasper, but knowl it to be a fact. Make the exposures in thinking "publicly" (that is through the columns of the press) that the medium wore a mask and drasper, but knowl to be a fact. Make the exposures of all public mediums who practice fraud. How this to be a stained, is the question of the convinced (excepting T. R. Harard), and not only convinced to stained, is the question of the convinced in the property of the convinced the stained, is the question of the convinced and the property of the convinced the stained, is the question of the convinced and the property of the convinced the stained, is the question of the convinced and the state of the convinced that the property of the convinced the convinced to the convinced that the convinced

A Gentleman, Eighty-two Years of

It is ever a very unpleasant duty to expose frauds—spiritual frauds in particular—and yet I feet urged by a sense of duty to the sacred cause of Spiritual-ism and the advice of my numerous spiritual friends, to do so, I am known here as being one of the earliest investigators of the truths, phenomena and philosophy of Spiritualism, in this section of Brock-yn (Williamsburgh), N. Y. dating back to the year 1851. It would be earle to say that in all this lapse of time, I have been ever guarded against the various too sangulne, artiese self-decections of mediums, and the sold, cunning frauds of hirelings. All this latter class, I concelve it the earced duty of all Spiritualists promptly to expose. Knowing I had detected frauds in the pretended spiritual seances of one dicorge Cole, located in the office of Brother Charles R. Miller, editor of the Psychometric Circular, Brocklyn, I some three months since wrote him a private letter, which he turned over to Mr. Cole, the very man accused. Mr. Charles R. Miller will, therefore, not be surprised when he finds that I have sent you this article. Years ago I was istonished at witnessing slate-writing through the meditumphy for Dr. Slade, at a friend's privale house in this place, and under circumstances that precluded any possibility of fraud and, therefore, I who prepared to witness something still more wonderful theough this man Cole with his box. I will admit that of the first two or three weeks I brought home messages that were to me truly astonishing; and to use a wayt expression, he had me completely "on a string," as I am satisfied he has many others—such confidence had I in this pretended new phase of spiritual manifestation. In fact, such were my convictions that I induced many of my friends to try their ability to get tests through the box, but all of which were failures if Cole was unacqualited with their pames or their afforded new phase of spiritual manifestation. In hat in the word of the presental to word of the present of the present of the present of the

Prof. Denton.

Prof. Denton.

No lecturer who ever visited Clyde can be better remembered than Prof. Win. Denton, who appeared here for the last time in a course of lectures on tieology, three or four years ago. It was announced shortly after the great Java earthquakes of last summer, the statement being copied in this paper, that he had perished in that great geological upheaval and swallowing. This, however, was a mistake. Prof. Denton died while exploring New Guinea, in August and a wallowing. This, however, was a mistake. Prof. Denton died while exploring New Guinea, in August a man of great learning in the natural sciences, he was on the other hand wild on other things and aggressive in his infidelity. One of his hobbies was psychology. His theories and vagaries made him so disliked that a riot was excited one ereolog in Conneaulville, situated a few miles south of Erie. Denton was lecturing, defending his theories. The town was in great excitement, and while looys and men interrupted the speaker and drove him from the stage with din of tin horns and other discordant noises, he was burned in effiry in front of the hall. The public feeling ran so high against Denton that he was obliged to leave the town in the night to save himself from personal indignities. His bitterness and vitoperation against the religious elements of the community were what led to the public outbreak. Later in life these roughnesses disappeared from his character, and Prof. Denton became a genial gentleman, positive but not aggressive in manner, and ever ready to impart the scientific information with which his mind was so richly stored.—Clyde (OMO) Enterprise.

A. Jenkins writes: I think you are doing a good work in the field to us a sunker accident of a good work in the field to us a sunker accident four

A. Jenkins writes: I think you are doing a good work in the light you are making against fraud. I have been a Spiritualist over thirty years, yet I san aware that the chief obtacles to a general recognition of the truths of Spiritualism, are the frauds practiced in its name. All I have to say is, keep up the light, for in the end you will surely win.

C. C. Mead writes: I renew my subscription for another year to your excellent paper. Go ahead, and crush out the frauds that infest Spiritualism. Al. honest Spiritualists will sustain you.

Notes and Extracts.

When flattery is unsuccessful, it is but the fault of the flatterer.—Leris.

A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.

There are 419 type-setters, besides apprentices, in the government printing office.

The cup of pleasure sometimes has dregs that one must drink long after wards.—Outda.

The government has sold more than \$200,000,000. The government has sold more than \$200,000,000 worth of public lands in eighty years.

A great name is like an eternal epitaph engraved by the admiration of men on the road of time.—E.

Simplicity, of all things, is the hardest to be copied and ease is only to be acquired with the greatest la-

The mayor of Auburn, N. Y., refused to allow an alleged expose of Spiritualism on a recent Sunday. He that is choice of his time will also be choice of is company, and choice of his action.—Paley.

Good taste rejects excessive nicety; it treats little things as little things, and is not burt by them.—Fen-

A minister out West advertises: "Matrin made easy—\$1 down, and balance on month! stallments."

A German makes a good living in New York City keeping a flower hospital, where he takes in sick plants to cure. plants to cure.

Tramps who visit Bedford, Va., are stimulated in their desire for work by a sound thrashing administered by the public.

tered by the public.

To supply public buildings throughout the country with fuel, light and water, requires an expenditure of \$1,000 a day.

Coolness, and absence of heat and haste, indicate fine qualities. A gentleman makes no noise; a lady is serene.—Emerson.

BY VITA.

O tender lips that sweedy smile
To hide the weary, weary pain
O beauteous eyed that speak but love,
While heart-strings break beneath the strain:
A martyr's life on earth is filine;
Will martyr's crown thy brow entwine.

Has earth a pain so still and deep That heaven cannot ease the sting? And do the sorrows alied below From human gaze, forever cling Unto the soul, or does God hold In Paradise some joy untold?

Will those sweet lips e'er thrill with song Awakened by the very bliss? Will those dear eyes in some star worlds Shine with the jor known not in this? Can broken links be clasped again? Or heaven banish earthly pain?

Can broken links be clasped again?

On heaven banish earthy pain?

Kindled from the Torch of the SunOne-half of the avoirdupois of the rocks which compose the solid crust of the globe cocks which compose the solid crust of the globe cocks which comtypes the solid crust of the globe cocks which comtypes the solid crust of the globe cocks which contypes the solid crust of the globe cocks which cowturns ber capital day by day. All things are flowing,
even those that seem immovable. The earth burns,
the mountains burn, shower but as incessantly as wood
in the fire. The mathle column, the burzen statue
burn under the daylight, would soon decompose
if their molecular structure, disturbed by the raction
gunlight, were not restored by the darkness of night.
Plants and animals burn, or perpetually exhale their
own bodies into the air and earth again. While all
thes burns, the universe in a blaze, findled from the
lorch of the sun, it needs a perpetual tempering, a
phiegm, a sieep, atmospheres of azota, deluges of
water, to check the fury of the contingation; a
hearding to check the spending, a centripetence the
centrifugence. And this is uniformly supplied.
Nature is as suble as she is strong, and like a canlous testator thes up her estate so as not to bestow it
on one generation, but has a fore-looking tenderiess
and, equal regard to the next and the next and the
fourth-and the fortieth. The winds and the rains
come tack a thousand and a thousand times. The
coal on your grate gives out in decomposition today exactly the same amount of light and heat
which was taken from the senshine in its formation
in the leaves and boughs of the anteilluvian tree.—

Emerson.

Sait. Sir Lionel Playfair contributes to Good

which was taken from the substants in the leaves and boughs of the antediluvian tree.—
Emerson.

Sait. Sir Lionel Playfair contributes to Good
Words some of the reasons why the word "sail," as
used in the Bible, often meant what is called-pelvoleum nowadays. He says: "Many things become comprehensible if we take the generic term sail and apply it to petroleum and its residue—as-phalt. Lot's
wife. If converted into a pillar of common sail,
would have been washed away by the first shower
of rain; but a pillar of asphalt, even as a memorial
of her, would have been an enduring monument and
might have been seen by Josephus and his contemporary, Clement of Rome, both of whom declare they
saw it. So, also, when we are told by Mark that
'every one shall be saited with fire, and every sacrifice shall be saited with sait,' I see a meaning only
when I recollect that in regions containing petroleum, sacrificial fires were fed with this fuel-to aid the
blessed first to sait and immediately afterward to a
lighted torch (for candies, as translated, were then
unknown), I see the connection in his mind. He
had just said that sait which had lost its savor was
only fit to be trodden under foot of men. Now sait
never does loss its savor, and is never fit to be troden under foot. But petroleum does lose its essence
by exposure, and out of the residue the ancients used
to make asphalt pavenuents, as they do at the present day."

The Aged Mother. Honor tite dear, aged

to make asphalt pavements, as they do at the present day."

The Aged Mother. Honor the dear, aged mother. Time has scattered the snowflakes on her brow, pillowed deep furrows on her cheeks, but she is sweet and beautiful now! The lips are thin and sunker; but those are the lips that have kissed many a hot tear from childish cheeks, and these are the sweetest lips in all the world. The eye is dim, yet it ever glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is she will go further and reach down lower for you than all others upon earth. You cannot walk into a midnight where, she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach; that she may kiss and blees you in evidence of her deathless love. When the world deepises and forsakes, when it leaves you by the wayside to die unnoticed, the dear good mother will gather you in her feeble arms and carry you home and tell you all your virtues until you almost forget your soul is disfigured by vice. Love-fier tenderly, and cheer her deelining years with holy deyolion.

The Outcasts. "The Eitter Cry of Outcast

ingured by vice. Love-ner tenderly, and cheef her declining years with holy devolon.

The Outcasts. "The Bitter Cry of Outcast London" has stirred up all the denominations and also the Church of the Establishment. A commission has been appointed, including the Prince of Wales, several gentlemen and noblemen, some of the more prominent divines of all the churches, among whom are Or. Manning, to make loquiry into the condition of the poor in the large cities. Sir Samuel Morley has given a large sum of money for the opening of halls in connection with the Congregational Union. His example has been followed by other gentlemen, and large numbers of these places have already been opened for mission services. The Methodists, who are marely behind in good work of the kind, have responded to the "Bitter Cry" by raising a fund of £20,000 (§100,000) for special work in London.

A tund of Loudon's Needle. Over twenty years ago
Mrs. Augusta Feabody, of this city, accidentally swallowed a small cambric needle. One day last week
Bir. Henry Peabody, the fifteen-year-old son of this
lady, complained of igtense pain in his right sidethe sensation being described as similar to that of a
sharp knife thrust in between his rits. A physician
was summoned to examine the inflamed spot, which
appeared midway between the boy's shoulder and
waist. After cutting into the fiesh, the physician removed from the boy the identical needle which the
boy's mother had swallowed twenty years before.
The case has excited much discussion in local medical and surgical circles, and will be the subject of
several papers at the next meeting of the State physicians' institute in this city next month.—Chicago
Heraid.

Herald.

Judgre. The longer I live, the less do I desire to judge any man. There is no one but God can decide as to any man's character. This is a product of so many causes—temperament, the society into which he has been cast, intellectual capacity, the leaching he has received, whether from the books he has read, the clerny (perhaps bigots, ignorant men, superstitious dogmatists, mere talkers) he has heard, and a thobasand circumstances—that we dare not condemn the mab, though from the light God has given us we may say, "To me this is right" or "wrong." Many a so-called infidel is nearer the kingdom of God than many an orthodox minister.—Norman McLeod.

American Art.

graphs, Engravings, etc., can be exquisitely corored with Liquid Art Colors made from Diamond Dyes. Full directions for this beautiful art work, with a handsome colored cabinet photo sent to any address for 10 cents. WELLS & HICHARDSON CO., Burlington, Vt.

During a recent storm at Spartanburg, S. C., the residents were treated to the sight of a brilliant display of electricity, which continued from 8 o'clock in the evening to early in the morning. The very hearens were in one continuous bizze, and the thunders rolled and restricted in all directions, until nervous people gould not sleep, and those who admired the grand and scalling display did not want to sleep.

An Extended Popularity. Brown's RONCHAL TROCKES have been before the public any years. For relieving Coughs and Throat troubles are superior to all other articles. Sold only

One of the school laws of New York is that "No certificate shall be granted to any person to teach in the public schools of the State of New York after the first day of January, 1885, who has not passed a satisfactory examination in physiology and hygiene with special reference to the effects of alcoholic drinks, stimulants, and narcotics upon the human system."

"Our child had fits. The doctor said death was riain. Samaritan Nervine cured her." Henry nee, Verrilla, Tenn. At Druggista.



MC SHANE BELL FOUNDRY consulative those eriebrated Hells and Chimes for Churches. Tower Clocks, &c., &c. Prices and catalogues sentfree. Address. E & Co. Baltimore, Md.

DIACNOSIS FREE

on two 2 et stamps, lock of hair, name in full age and ex, and I will give rou a CLAIRVOTANT DIAGNOSIS FREE ess J. C. BATDOSIF, M. D., Principal, Magnetic Insti



Purchasers of the "Standard Reu ington" may return C. O. D. withi thirty days in ot satisfactory, Machine reinted. Ribbons, carlona, full fine of Papers. Parts etc., at lowest prices Correspondence solicited. WYCKOFF, SKAMAA & BENEDICT, disco-St., Chicago.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

Dr. Wilbor's Cod-Liver Oil and Lim



Full and Comprehensive Instructions

HOW TO MESMERIZE.

ANCIENT AND MODERN MIRACLES BY MESMERISM:

IS SPIRITUALISM TRUE? By PROP. J. W. CLOWELL.

For 1-5 years the most increasing Measurrist in America, This pamphide contains as full instructions as ever given by ref. Cadwell to his pupils for Tembolizer each. Ancient and Modern Miracles are explained by Memorism, at the book will be found highly interesting to every Spiris-ilat.

It gives full instructions how to Memmerize and explains the connection this account has to Spiritualism. It is pronounced to be one of the most loteresting books upon this important connection this science has to Spiritualism. It is prosounce to be one of the most interesting books upon this important subject.

Paper cover, pp. 128. Frice 50 cross.

For sale, wholesale and retail, by the RELIGIO-PHILOSOFIE CLI "PELISHIN MODE. CHORGE.

VISIONS OF THE BEYOND.

By a Seer of To-Day; or, Symbolic Tea-ings from the Higher Life.

Edited by HERMAN SNOW.

This work is of exceeding interest and value, the floer being person of elevated spiritual suphrations, and of great clear-so of percent of elevated spiritual suphrations, and of great clear-so of percented, but hitherto numbers, and of great clear-so of percented, but hitherto numbers are grapated presents in of the trutts of spiritualism in their higher forms of the flustrating particularly the intimate nearness of the first-world and the vital relations between the present and intrinsical spiritual states of the property of the prope

Bound in cioth. 186 pages. Piain, \$1.25; postage, 16 cents. Full gitt, \$1.50; postage, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI CAL PUBLICATION BOOKS. Chicago.

Third Edition - Revised, Enlarged, Profusely Illustrated Red Edges and Elegantly Bound.

STARTLING FACTS

Modern Spiritualism.

Withou, Wisards, and Withchengt! Table Typing, Spirit Impring, Spirit Speak-ing, Spirit Tetgraphing; and SPIR IT MATERIALIZATIONS of Spirit Hands, Spirit Heads,

IT MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Paces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since the Advent of Modern Spiritual m, March 31, 1848, to the Present Tin

N. B. WOLFE, M. D.

ok makes a large 12 mo. of over 600 pages; it is on fine, calendered paper and bound in entra heavy cloth, with back and front beautifully illuminated to

gold.

After comprehensively epitomizing the "Startling Facts" contained in his book, comprising original investigations made under most favorable auspices, Dr. Wolfe says: made under most leverable ampieca. It would say:

"With these arounds explored, the Wolfe says:

"With these arounds explored, the Wolfe says:

and before the world, asking no favor but recoding—no consideration but the fair judgment of enlighten-no consideration but the fair judgment of enlighten-no consideration but the fair judgment of enlighten-no text from the fair judgment of enlighten to enlighten the fair judgment of enli

Price \$2.25. Postage Free. Mailed in a fine but so as to reach the wayer in perfect orde For sale, wholesale and retail, by the harioto-Parlosopar CAL PURLISHING HOUSE, Chicago.

FREE CIFT! A copy of my Ricod-Semach Rock will be send to any person addited with Oon-sumption, Brouchitts, Asthma, Sore Throat, or Masal-Cotarrh. It is elegantly printed and illustrated; 144 pages, Ilmo. 1876. It has been the means of asving many valuables time, Sund name and pool-cine address, with six cent parts with the mailing. The yout is invaluable to person suffering the property of the property of the property of the BULLY. I. WOLLTS, Cincinnast, Obio. or Louge. Address 27-487. 27-44

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Bostop, weekly. 8
Medium and Daybreak, Londón, Eng., weekly. 8
Olyve Branch, Utles, N. T., mouthly. 10
The Shaker Manifesto, Shakers, N. Y., mouthly. 10
The Theocophist, Madras, India, monthly. 50
Light for Thinkers, Atlanta, Ga. 50

=: RELIGIO-PHILOSOPHICAL ;= JOURNAL.

A LARGE EIGHT-PAGE WEEKLY PAPER

ESTABLISHED IN 1805.

Devoted to Modern Spiritualism and General Reform.

A Paper for all who Sincerely and Intelligently Seek Truth Without Regard to Sect or Party.

To him who desires to keep well informed, to avoid pitfalls and errors, to be abreast of the times and familiar with the latest developments and progress in Spiritualism, it is necessary to take a newspaper specially devoted to the exposition of the phenomena and philosophy. In making a selection, if he he an intelligent, lair-minded investigator, one who prefers to know the truth even though it runs counter to his preconceived opinions, who investigates in a candid, receiptive spirit, dealing justiy, considerately, patiently yet critically and courageously with everybody and everything encountered in his researches; if he be this sort of an investigator, or strives to be, he will become a continuous resider of the RELIGIO-PHILOSOPHICAL JOURNAL. THE JOURNAL. of the SELISIS-PHILOSOPHICAL JOURNAL. The JOURNAL, in the estimation of a large proportion of the leading authorities on Spiritualism, stands pre-eminent as a fearless, independent, judicially fair advocate of Spiritualism. It is admired and respected not only by relecting, critical Spiritualists, but by the large constituency just outside the Spiritualist ranks, who are looking longingly and hopefully toward Spiritualism as the beacon light which may guide to higher, breaster grounds, and gives a clearer leaght to the soul's capabilities and destiny. It is disliked by some very good but very weak people; it is thated by all who aim to use Spiritualism as a cloak to serve their selfah pitroses. The JOURNAL has received more general motice, and more frequent and higher commendations from intelligent sources, regardless of sect or party, than any other Spiritualist or liberal paper ever published; the records will confirm this.

ilheral paper ever published; the records will confirm this.

The JOURNAL is uncompromisingly committed to the Scientific Alethod in its treatment of the Phenomena of Spiritualism, being fully assured that this is the only safe ground on which to stand. Firmly convinced by rigid investigation, that life continues beyond the grave and that spirits can and do return and manifest at times and under certain conditions, the JOURNAL does not fear the most searching criticism and crucial tests in sustaining its position.

The JOURNAL is unsectarian, non-partisan, thoroughly independent, never neutral, wholly free from cliques and claus.

The JOURNAL is published in the interests of Spiritualism and the general public; its columns can never be used to grind the axes of individuals, nor as a channel for cranks, charlatans and hobbyists to reach the public.

The JOURNAL never trims to the passing

chariatans and hobbyists to reach the public.

The JOURNAL never trims to the passing breeze of the hour, but holds steadily to its course, regardless of the storm it sometimes raises as it plows registlessly through the great ocean of mingled truth and error.

The JOURNAL is proud of the friendship and appreciation of hosts of level-headed, intelligent, progressive men and women, scattered the wide world over.

The JOURNAL glories in the hatred, malicious antagonism and untiring but bootless opposition which charlatens, pseudo-mediums and cranks heap upon it.

The JOURNAL lends its active support to every scheme adapted to the amelioration of man.

man.

The JOURNAL is ever ready to back an honset medium with all its power, and its bottom dollar; it is equally ready to drive into
the bottom of the last ditch every persistent,

the bottom of the last ditch every persistent, unrepenting swindler.

The JOURNAL has a large and well-trained corps of regular and occasional contributors and correspondents, not only in America, but in England, France, Germany, Italy, Russia, and Australia, and is therefore always in receipt of the earliest and most trustworthy information on all subjects coming within its scone.

The JOURNAL opens its columns to all who have something to say and know how to say it well, whether the views age in accord with its own or not; it courts fair and keen criticism and invites honest, searching inquiry.

TERMS OF SUBSCRIPTION.

One Copy One Year, - - - \$2.50. One Copy Six Months, - - \$1.25.

Specimen Copy Sent Free.

A special list of liberal and attractive pre-miums for two or more subscribers is offered, for ninety days from April 1st, 1881.

Remittances should be made by P. O. Money Order, Postal Note or Draft on Chicago or New York, payable to John C. Bundy. Ad-dress all letters and communications to

JNO. C. BUNDY,

EDITOR AND PUBLISHER, CHICAGO, ILL.

PREMIUM SCHEME. TO BE OFFERED FOR ONLY NINETY DAYS.

The RELIGIO-PHILOSOPHICAL JOURNAL IS cheap at \$2.50 per year in advance, and cannot be published at a less price; nor will any premium be offered hereafter for single subscriptions. But all regular readers of the and all persons favorably inclined toward it are hereby offered compensation for work accomplished, as follows:

PREMIUMS.

CHOICE OF TWO PREMIUMS.

For 2 new annual subscriptions amounting to \$5.00, the er will give the sender

py of Ingersollia, being gems of thought from copy of Ingersellia, being genss of thought from Lectures, Speeches and Conversations of Col. Robert G. Ingersoll. Price \$1.00. This Book, so the pub-lishers tell us, sells right along at the rate of 1.060 copies per month, and we select it for its popularity and the interest everybody takes in Ingersol, wheth-er they agree with or differ from him. Or, Silver plated Butter Knife, Rogers' make, twist handle. Poice \$1.00.

handle. Price \$1.00.

CHOICE OF TWO PREMIUMS.

For 3 new annual subscriptions amounting to \$7.50. the Publisher will give the sender, 1 copy, CHAPTERS FROM THE BIBLE OF THE AGES, com-

piled and edited by G. B. Stebbins, a large fine 12mo, book of 400 pages. Price SL.60. This book is in-valuable to all thoughtful men and women. Or. One pair CORNELIAN SLEEVE-BUTTONS, square, oral

CHOICE OF THREE PREMIUMS.

iual subscriptions and \$12,50 the Publish

The Complete Political and Theological Works of Thomas Pains, 900 pages octavo, Price S3.00. Every liberal minded reader needs Painte's works. There are no more, steady selling books in

the market. Or.

pair fine Sieeve Buitons, Gold Front, with handsomely engraved landscape, Patent Back, Price

handsomer or eaglisted in the state of the S3.00. Or eaglist Sugar Howl with glass Hoing Price S3.50. Express charges to be paid on delivery

CHOICE OF THREE PREMIUMS.

For 10 new annual subscriptions and \$25.00, the Pub-lisher will give the sender, Macaulay's History of England, to 5 Vots, 12 no. 600 pages each. (Caxton edition). Price \$5.00.

The publishers of this edition claim it is, without foubt, the best of the cheaper editions of this work.

doubt, the best of the cheaper editions of this work.

Or.

e Solid Coin Silver Butter Knife, elegantly engraved. Price \$5.00. Or.

e Bozen Regers', best triple silver plated, solid steel.

Table Kniven. Price \$4.50.—Every desier and close buyer knows that Rogers' make of goods are sold on small margins; they are. In a stock of silver ware, like sheeting in a dry goods store or sugar in a greecery.

CHOICE OF FOUR PREMIUMS.

20 new annual subscriptions and \$50.00 the Pub-lisher will give the sender

Macaulay's Complete Works, Containing 5 Vots, History of England and B Yols, Critical and Miscellaneous Essays and Poems; 8 Vots, in all, bound uniformly in Cloth, very neat. Price \$10.00.

Or. One Nickel, open face, lever Watch, which Giles one Nickel, open face, lever Watch, which Giles

the Quadruple older plated Caster, finely engraved ding six bottles and with ten bell attac

holding six bottles and with tea bell attäched. Price \$11.00. Express charges payable on deliver. This is an elegalit place of table furniture and will delicht every housewife. Or, me set die Silver plated Table Spoons. Rogers' make, triple plated and best quality. Price \$4.75, together with one set die Silver plated Table Porks, Rogers' make, best quality, extra plated Porks, Rogers' make, best quality, extra plated Price \$4.25, total value of the lofs in this premium \$11.00. Express charges to be paid on delicery.

CHOICE OF THREE PREMIUMS.

or 30 new annual subscriptions and \$75.00 the Pub-lisher will give the sender

For 3D new annual subscriptions and \$75.00 the Publishe will give the sender
A choice of twelve Volumes from a standard RED LINE
EDITION OF THE POETS, claimed by the publishers to be the finest and most complete ceition were
Issued in this country at the price. In 12 mo Vots.,
Illustrated, handsomely bound in cloth, richly rebessed in black and gold, full gilt edge, Frice for 12
of these Volumes \$15.00, and they may be selected
from the following list:
Arnold (Edwins, Artoun, Burns, Byron, Browning, Chancer, Campbell, Cowyer, Crabbe, Coleridge, Dante,
Dryden, Ellot (George), Favorite Foems, Goethe,
Goethe's Yasus, Goldsmith, Hembra, Bood, Herbert,
Illad (Homer), ingelow, Keats, Lucile, Milton, Moore,
Macaular, Meredith, Ossian, Odyssey (Homer), Poe,
Poetry of Flowers, Pope, Proctor, Religious Foems,
Rosetti (Dante, Schiller, Scott, Shakspeare, Sheller,
Taylor's Philly Van Artwelde, Tennyson, Thomson,
Tupper, Virgil, White (Kirke), Wilds, Wordsworth.
Or.

GENT'S COIN SILVER (hunting case or open face as
preferred SPRINGFIELD, Ill., WATCH, Key winder, in
two conce case—a good timer, Price \$14.00.
Or,
me LACE PIN, SOLID GOLD, with a, Ruby and two Sapphles, very harbernes and sellice of \$14.00.

two ounce case—a good timer. Price \$16.00. Or, me LACE PIN, SOLID GOLD, with a Ruby and two Sap-phires, very handsome and seiling at \$13.50, hand-some enough for any lady, together with one set some enough for any lady, together wit TIGER EYE SLEEVE BUTTONS, oblong, far ed edge, oval top, near and good. Price \$1.5.), making \$15.00.

CHOICE OF THREE PREMIUMS

40 ngs actual subscriptions and 140 ngs actual subscriptions and 18 ner will give the sender e set MACAUAT'S HISTORY OF ENGLAND, a described above, and his choice of freeder described above, and his choice of freeder the control of from the REOLINE EDITION OF POETS, hered described and listed. Value of this Premium;

GENT'S COIN SILVER, thunting case or open face as desired: SPRINGFIELD, Ills., WATCH, stem sinder, in three ounce case. Price Sen no.

three ounce case. Price \$20.00. Or, Solid Gold LACE PIN, polished, with leaf or and a single diamond. Price \$20,00.—The dir is of course very small, but is genuine and the rich and elegant and ought to last a lite-time. ne and the pin is

CHOICE OF TWO PREMIUMS.

or 75 new annual subscriptions and \$187.50 the Pub-lisher will give the sender. Gent's the karat Gollo, Hunting case. ELGIN WATCH, extra Beary, handsomely engraved, stem winder 1276-250.000. Or.

house for a second seco

A ROYAL GIFT.

or 100 new annual subscriptions and \$250.00, the Publisher will give the sender one of A. Reed & Sons' new Five Octave Organs in one of their elegant new style Canopy Cases. This splendid instrument has four sets of reeds of two and one-half octaves each, i. e., two full five octave sets. Eight hand and two knee stops. 1. Diapa son. 2. Melodia. 3. Viola. 4. Celeste. 5. Echo Horn. 6. Duloet. 7. Treble Forte. 8. Bass Forte. 9. Knee Swell. 10. Grand Organ. The case is finely finished in solid walnut, with lines and ornamentation in gold. Finished without gold if de sired.

Officers of Societies will please notice the follow Ing offer and see how easily they can supply their several organizations with a first class, durable Organ free of a.t. The Publisher will give to any Society sending him 100 new annual subscriptions and \$250,00, Ome of A. Reed & Sons Chapel Organs, suitable for church, or meet-ings of any kind requiring Organ music. These Organs have Reed & Sons new style of case, solid walnut finely finished, both front and back, and kg ornament to my church or hall. Price, \$210.00.

Either of the above Organs will be boxed and de-livered at the railcoad depot in Chicago without ex-pense, but the freight charges are to be paid by the one to school it is sent.

It will be noticed that a better offer is made to Societies-a higher priced instrument—than to individuals; this the Publish er regards in the light of a donation from him of \$10.00 to every Society which needs an olgan and had get energy enough to earn one as above specified. The Publisher beser will object to this dislieves no canvas rimination.) Reed & Sons' Organs are not surpassed for quality end variety of tore at a the workmanship is first class in every re-spect. To those who desire to work for one of these instruspents, a full description will be sent on application to the RELIGIO-PHILO-SOPHICAL JOURNAL

The first inquiry the reader will likely make is: If these premiums are all they are represented to be and listed at the regular price, how can the Publisher afford to offer them when he is only getting the regular yearly subscription of \$2.50 for his paper? The matter is plain and simple. The Pub-lisher gives his working friends the benefit of the concessions obtained by him for ad-vertising the houses from whom he purchases, and buying in quantities for "spot cash," he is able, with money and advertising, to reciprocate the favors he receives at the hands of the JOURNAL's friends.

SPECIAL CAUTIONS AND DIRECTIONS.

The foregoing Premium Scheme will only retain force for Ninety Days, ending July let, 1884; all subscriptions sent for premiums, must be in the Mail and en route to the Pub-lisher on or before that date. Therefore those who desire to earn premiums have no time to lose and should begin at once.

The Books and some of the smaller articles of Jewelry will be forwarded by mail, postage prepaid. Watches and the more expensive gold and silver ware will be sent by express, and the Organs by freight, the receiver to pay the express or freight charges on delivery.

Send the Name and Money for each subscriber as soon as obtained, so there may be no waiting for the paper by the new subscriber. With the first remittance, state that you are working for a premium and you will then be credited from time to time with the number you send in. When you have secured as many subscribers as seems possible, you can count them up and order such premium as has been earned.

Be sure every name is correctly spelled and plainly written. Write first name in full as well as the last. Be careful to have the Post Office, County, and State, clearly written in every case. Agents are not restricted, but may send subscriptious for papers to go to all parts of the country. But for foreign countries extra postage will be necessary, the amount of which will be made known on application.

Remittances.—Money should, when possible, be sent by P. O. Money Order or draft on Chicago or New York; when thus sent it is at the Publisher's risk. It may be sent, however, with little risk of loss by Registered letter or P. O. Note. DON'T SEND CHECKS ON LOCAL BANKS. All Orders and commercial paper should be made payable to John C. Bundy.

SPECIMEN Copies of the JOURNAL supplied free. Address all letters to

JNO. C. BUNDY, Publisher. CHICAGO, ILLINOIS.

Concerning Jewelry.

"A thing of beauty is a joy forever," said the poet; and there is probably no place where one gets such a keen perception of the truth of the saying, as in a first-class jewelry store, such as that of Giles Bros. & Co., on the corner of Washington and State Streets, Chicago. The number and variety of beautiful things embraced in their immense stock, is simply astonading. Everything used in personal adornment may be found there in largest variety and widest diversity of style. A few of these beautiful things have been chosen for the JOURNAL'S Premium List.

Concerning Books.

Best of all companions is a good book. Silent, unobtrusive, yet so eloquent when we wish it to be. No house is filly furnished that has not a goody supply of books. It is not enough to have books of fanciful beauty, so costly that perforce, much handling of them is prohibited,—the gems are only looked at because of their beautiful setting. One needs books in their work-day dress, as familiar friends, with whom one may converse without thinking always how well they are dressed. The Red Line Poets, published by Belford, Clarke & Co., Chicago, just match this ideal. Good, servicable books are they, meant to be read; their external beauty, the gilded edges, the dainty red lines bounding each page, do not forbid partaking the rich feast within. As may be seen by our Premium List, we can furnish friends; with this series and others from their large list of Publications, without any cost but a little personal effort.

Concerning Organs.

To meet all the needs for the ideal home To meet all the needs for the ideal home or church organ, has engaged the attention of many clear-headed men with abundance of capital. Countless coetly experiments have been made, and many beautiful and serviceable instruments produced, each manufacturer claiming some specialty in which his instruments transcended all others. Usually, the advantage of one instrument over another requires an expert for its dection and manifestation, but in the organization of the country of the cou

every one, expect or not. The tone is rich, sweet, full and clear; the "voicing" is superb; the action and all the subsidiary contrivances seem perfect for their purpose and leave spathing to be desired. Considered in any way—as to thoroughness of construction, beauty of appearance, sweetness and volume of tone, and variety of effects producible by combination of stope, knee swells, etc., we think no instrument superior to that we offer for 100 subscribers to the Journal, at \$2.50 each.

The Church or Society organ we offer as a premium, is not as highly ornamented an the other, but the volume of sound is greater, and it is negative finished at the back, so as to look well to the audience. Hence its adaptation for use in Churches, Halls, Conferences, etc. Members of Societies cannot do the cause a greater service, in many places, than to fuseish one of these instruments to the Society they co-operate with. One hundred subscribers ought not to be hard to get in any ordinarily active Society.

INCERSOLLISM OR CHRISTIANITY; WHIGH?

A Cast-p Marting Discourse by J. M. Parisies, M. D. vice 15 cents:

For sale, education and retail, by the Rangesto Purpose tall Punishtran Rosers, Chicago.

ing in from the sildes, and from the pond where they were forbidden to go; and, in the dislance, the tree's of the great House standing up dark, turning the twillight into night. She had a curious enjoyment in it, simple like that of a child, and a wish to talk to some one out of the fulness of her heart. She overtook, Lerstep being far lighter and quicker than his, one of the men goling home from his work, and spoke to him, telling him with a smile not to be afraid; but he never so much as raised his head, and went plodding on with his heavy step, not knowing that she had spoken to him. She was started by this; but said to herself that the men were dull, that their perceptions were confused, and that it was getting dark—and went on, passing him quickly. His breath made a cloud in the air as he walked, and his heavy plodding steps sounded into the frosty night. She perceived that her own were invisible and inaudible, with a curious momentary sensation half of pleasure) half of pain. She felt no cold, and she saw through the twilight as clearly as if it had been day. There was no fatigue or sense of weakness in her; but she had the strange, wistfur feeling of an exile returning after long years, not knowing how, he may find those he had left. At one of the first houses in the village there was a woman standing at her door, looking out for her children—one who knew Lady Mary well. She stopped quite cheerfully to bid her good evening, as she had done in her vigorous days, before she grew old. It was a little experiment, too. She thought it possible that Catherine would scream out, and perhaps fly from her; but surely would be easily reassured when she heard the volce she knew, and saw by her one who was no givest, but her own kind mistress. But Catherine took no notice when she spoke; she did not so much as turn her head. Lady Mary stood by her patiently, with more and more of that wistful desire to be recognized. She put her hand timidly upon the wind had the shad seen the children, and the two strod and talked i

ver been. Presently she found herself entering her

against ner, though it's been an awful disappointment to me."

"What's you or me, or any one," cried Mrs. Prentiss, "in comparison of that poor little thing that can't work for her living like we can; that is left on the charity of folks she don't belong to? I'd have forgiven my lady anything if she'd done what was right by Miss' Mary. You'll get a place, and a good place; and me, they'll leave me here when the new folks come as have taken the house. But what will become of her, the darling? and not a penny, nor a friend, nor one to look to her? Oh, you selfish old woman't oh, you heart of stone! I just hope you are feeling it where you're gone." the housekeeper cried. But as she said this, the woman did not know who was looking at her with wide wissful eyes, holding out her hands in appeal, receiving every word as if it had been a blow. Though she knew it was useless, Lady

. 1

Mary could not help it. She cried out to them, "Have pity upon me! have pity upon me! I am not cruel as you think," with a keen anguish in her voice, which seemed to be sharp enough to pierce the very air and go up to the skies. And so, perhaps, it did; but never touched the human atmosphere in which she stood a stranger. Jervis was threading her needle when her mistress uttered that cry, but her hand did not tremble, nor did the thread defiect a hair's breadth from the straight line. The young mother alone seemed to be moved by some faint disturbance. "Hush," she said; "is he waking?" looking toward the cradite. But as the baby made no further sound, she, too, returned to her sewing; and they sat bending their heads over their work round the table, and continued their talk. The room was very comfortable, bright, and warm as Lady Mary had liked ail her rooms to be. The warm frelight danced upon, the walls; the women talked in cheerful tones. She stood outside their circle, and looked at them with a wistful face. Their notice would have been more sweet to her as she stood in that great humiliation, than in other times the look of a queen.

"But what is the matter with baby?" the mother said, rising hastily.

It was with no servile intention of securing a look from that little prince of life that she who was not of this world had stepped aside forlorn, and looked at him in his cradle. Though she was not of this world had stepped aside forlorn, and had nursed her children in herarms. She bent over the infant by the soft impulse of nature, tenderly, with no interested thought. But the child saw her; was it possible? He turned his head toward her, and flickered his baby hands, and coosed with that indescribable voice that goes to every woman's heart. Lady Mary felt such a thrill of pleasure go through her, as no incident had given her for long years. She put out her arms to him as the mother snatched him from his little bed; and he, which was more wonderful, stretched toward her, and flickered his baby hands, and co

for yourself there's not a creature, "said the grandmother.

"Oh, my baby, my baby! He sees something we can't see," the young woman cried.
"Something has happened to his father, or he's going to be taken from me!" she said, helding the child to her in a sudden passion. The other women rushed to her to console her—the mother with reason and Jervis with poetry. "It's the angels whispering, like the song seys." Oh, the pang that was in the heart of the other whom they could not hear! She stood wondering how it could be—wondering with an amazement beyond words, how all that was in her heart, the love and the pain, and the sweetness and bitterness, could all be hidden—all hidden by that air in which the women stood so clear! She held out her hands, she spoke to them, telling them who she was, but no one paid any attention; only the little dog Fido, who had been basking by the fire, sprang up, looked at her, and, retreating slewly backward till he reached the wall, sat down there and looked at her and, retreating slewly backward till he reached the wall, sat down there and looked at her and, retreating slewly backward till be reached the wall, sat down there and looked at her and, retreating slewly backward till be reached the wall, sat down there and looked at her again, with now and then a little bark of inquiry. The dog saw her. This gave her a curious pang of humiliation, yet pleasure. She went away out of that little centre of human life in a great excitement and thrill of her whole being. The child had seen her and the dog; but, oh, heavens! how was she to work out her purpose by such auxiliaries as these?

She went up to her old bed-chamber with unshed tears heavy about her eyes, and a pa-

purpose by such auxiliaries as these?

She went up to her old bed-chamber with unshed tears heavy about her eyes, and a pathetic smile quivering on her mouth. It touched her beyond measure that the child should have that confidence in her. "Then God is still with me," she said to herself. Her room, which had been so warm and bright, lay desolate in the stillness of the night; but she wanted no light, for the darkness was no darkness; to her. She looked around her for a little, wondering to think how far away from her now was this scene of her old life, but feeling no pain in the foolish simplicity which had taken so much ride in all these infantile elements of living. She went to the little Italian cabinet which

of her old life, but feeling no pain in the cast a glance at her. She was as 'if she had-never been.

Freeenity she found herself entering her than the control of the cont

[TO BE CONTINUED.]

For the Beligio Philosophical Journal.
Of Natural Law as Distinguished from the Supernatural.

BY HON. JOEL TIFFANY.

The dogma of supernaturalism has been considered in some of its aspects. It remains to be considered in the light of natural law. So far as existence has become known through manifestation, it indicates that there is a liver potential and assessment.

manifestation, it indicates that there is a living, potential and conscious Presence filling the universe, which gives law to all things; and these laws become manifest according to states, conditions and relations are that which becomes the subject of legal action; and they cannot cease their operations by the control of the control

verse can change or dispense with.

Advancing to other and more interior states and conditions, under which this universal Presence becomes manifest, in awakening sensations with their incipient perceptions and volitions, giving birth to mentality, we, find the laws incident to state and relation still present, in determining the degree and character of mentality given. And, thus, the operations of law can be traced from the dawn of individuation, to its completeness, where the individual becomes immortal through its union with the self-existent personality of the universe. At every stage of advance we find the presence of law, imperative, constant and immutable.

It thus becomes manifest that existence, in

mmutable.

It thus becomes manifest that existence, in It thus becomes manifest that existence, in its creation, sustentation, and operation, is the subject of law, universal, immutable and eternal; and that there is no power any where to suspend or change its operations; that in respect to existence these laws have their conditions of action; and that they never operate to any specific end or use except in the presence of such conditions. Therefore the universal Presence which gives law to the universal Presence which gives law to the unitable and perishable forms of existence, is as immutable in the law of its action in respect to such forms, as in giving immortality and eternal life to the perfected human spir-it; and this Universal Presence can no more change in the laws of creation and providence, than it can become a mutable and self-con-

than it can become a mutable and self-contradictory being.

Man could not be assured of a divine and perfect destiny, while living in the presence, and under the operation, of mutable and uncertain laws. His security, as an immortal being, is to be found in the fact, that he is living under the administration of a government not subject to the changeable will and caprice of any being; that the laws by which a perfect destiny is to be accomplished, are immutably established; and that he is capable of becoming acquainted with, and of obeying them. It must be self-evident, that the self-existent Presence, which has created and sustained the universe, and which ever has been, and forever will be, the same in being, in existence and in operation, cannot be other than it is, and cannot do otherwise than it does, and maintain its infinite perfections. It must be self-evident, that the self-existent and the self-sufficient that the self-sufficient that the self-sufficient and of the self-sufficient that the self-sufficient that the self-sufficient and the self-sufficient that the self-existent and the self-sufficient that the self-sufficient and onnipresent, has been the author or surce of no law less perfect than itself; and that, therefore, there can be no wisdom, will or powar, which can suspend or change any law in by just and legal operations.

But while man cannot change the operation of any law, while he remains under those conditions and assume relations, which with place him outside of such legal action, and thus avoid their operation in any desirable particular. Thus his physical constitution requires that he should breathe the atmosphere to maintain physical life; he can place himself where he cannot obtain the atmosphere to maintain physical life; he can place himself where he cannot obtain the atmosphere to maintain physical life; he can place himself where he cannot obtain the atmosphere to breathe. In such case he must die. Therefore, if he would live, he is required to maintain the self-sufficient and h

self-sufficient life and power, establishes and executes all laws, and through their operation, he creates, upholds, preserves and perfects.

In our examinations of these legal operations, which become manifest in the work of creation and providence, we have observed the orderly manner in which they are carried forward; and also the conditions essential to such operations. In view of these facts, it must be concluded, that there is no way by which the operations of divine law can be suspended or changed; that the condition and relation being assumed, the legal action becomes inevitable; that there are ways and meanaby which the upright and intelligent can be suspended or changed; that there are ways and meanaby which the upright and intelligent can be subjected by the commensurate with his ability to know and to do, that which his highest good requires. This implies his freedom and his ability, at all times, to seek to become true or bad; and that his future well being depends upon the choice he makes. It is, therefore, apparent, that under the divine government, man's power to accomplish his true destiny is limited to seeking such states, and assuming such relations as will secure the pofinal and just operations of those laws, which cha nand will work in him the completeness of the several natures constituting him a human being. It is apparent that, aside from the attainment of proper states and the assumption of proper relations, there are no other means at command by which man's perfect destiny can be secured; therefore, it will be of no avail to seek in any other manner to avoid the evil or to secure the good.

Man as a physical being can maintain life only under conditions which admit of the functional action of the vital organs. One would be thought mad or insane, who should subject himself to conditions in which vital action could not take place, expecting to be saved by the intervention of miraculous power. What would be the thought of one, who, to prove his faith, should englect to make an effort to sa

Religious faith does not involve a faith in Religious faith does not involve a faith in miraculous intervention to supplement natural law. One who believes that Omniscience, Omnipotence, and Omnipresence can interpose special aid in times of necessity without reference to what is required to done, would, according to such faith, be just ified in trusting to such interposition in all cone, wonic, according to such faith, be justified in trusting to such interposition in all cases where perfect love, wisdom and power would interpose in behalf of the needy and perishing. He might readily suppose that the Heavenly ?arent would do as much as the earthly parent, under the like circumstances; but we know, that, for some cause, it has not been done in the past, and we have no reason to expect it in the future. What has been hitherto, universal human experience? Has it not been, under the operations of the divine government, that the natural laws applicable, have prevailed, whether for life or death? whether for good or for eyil? Has not this been so universally true, that all are required to assume, that natural law will prevail, as against the probability of miraculous intervention?

Is it possible, that a miracle, according to

Is it possible, that a miracle, according to the ordinary acceptation of the term, can take place, in the presence of natural law. It is true, that in the history of creation and providence, certain phenomena occur which seem to result from special intervention; but investigation dispels the illusion. There are manifest in the work of creation and development, divers forms of potential manifestation, characterized by the degree of interiorness of the cause producing the same; and we

know that the more interior potency modifies and to some extent, controls the more exterior; so that phenomena do occur, which, to a mind ignorant of their cause, would seem to be the result of a suspension of natural law; but investigation discloses the fact that it is not so. What seems to be a suspension is only a manifestation of another and more interior taw resulting from other and more interior states, conditions and relations, which gave character to the supposed miraculous manifestation.

The vital organs of the body are controlled by the nerve forces to a great extent; because these forces, in order of development, and in fact, are more interior than the vital; therefore, whatever affects the nervons system, acts, through it, upon the vital; and as, for the same reason, the nervons system is to a great extent, under the control of the mental or spiritual, the power of the will, or of faith, as a spiritual exercise, is almost absolute over the vital functions, and may be exerted either to kill or to cure. Volumes might be officed things are so. But there is nothing of lawless miracle in these things; but there are limitations beyond which spiritual power can not go in maintaining physical life and health. They can not be maintained in the physical system in the absence of the action of the vital organs. Nothing can become a substitute for them, and be made to perform their functions. If the brains are out the man must die. If thy lungs are consumed, or the heart is destroyed, there is no known power in the universe to maintain life in the physical system. When one is suffering from a diseased condition of these organs, that alone can give health which can give soundness to the organs. If they are generally sound and only require stimulating to greater action, the nerve forces properly directed will do that. If they are too highly excited, their action may be modified in the same manner. There are multitudes of causes operating to produce debility which are within the reach of the mental or spiritual fo





The Most Perfect Made.

A PURE FRUIT ACID BAKING POWDER. There is none stronger. None so pure and wholesome. Contains no Alum or

Has been used for years in a million homes. Its great strength makes it the cheapest. Its perfect purity the healthiest. In the only true test.

THE TEST OF THE OVEN.

STEELE & PRICE,
Chicago, Ill., and St. Louis, Mo.
Engeleterers of Legalia Yeast Gran, Ir., Priory, Speedle
Flavoring Elevistic and Dr., Priory Legalia Perlana,
WE MAKE NO SECOND GRADE GOODS:

Light Healthy Bread



Yeast Gems, the best dry hop reast in the world. Bread raised by this yeast

is light, white and wholesome like our grandmother's delicious bread.

Ask your grocer for Dr. Price's Lupulin Yeast Gems. Lupulin is the active principle of hops.

PRICE BAKING POWDER CO.

THOSE OF **OUR CUSTOMERS**

Who have not received our Pocket Map of the United States printed in Colors, showing the new

STANDARD RAILROAD TIME.

nd the difference between Standard and Sun Time in all the files on the Continent, will have the malled to them upon section of request on Postal; or we will send it to any address a receipt of 10 cents in stangs.

LORD & THOMAS,

Newspaper Advertising,

Chicago, Ill.